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Maiestie.

¶ Cum priuilegio Regiæ Maiestatis.



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# An Homilie a- gaynst disobedience and wyl- ful rebellion.

✱ The first part



**G**OD the creator  
and Lorde of all thin-  
ges, appoynted his  
angels and heauenly  
creatures in all obe-  
dience to serue and to  
honour his maiestie :  
so was it his wil that  
man, his cheefe crea-  
ture vpon the earth,  
should liue vnder the

obedience of his creator and Lorde : and for  
that cause, God, as soone as he had created man,  
gaue vnto hym a certayne precept and lawe,  
whiche he (beyng yet in the state of innocencie,  
and remaynyng in paradise) shoulde obserue as  
a pledge and token of his due & bounden obedi-  
ence, with denuntiatio of death yf he dyd trans-  
gresse and breake the sayde law and comman-  
dement. And as God woulde haue man to be  
his obedient subiect, so dyd he make all earthly  
creatures subiect vnto man, who kept theyr  
due obedience vnto man, so long as man re-  
mayned in his obedience vnto god : in the whi-  
che obedience yf man had continued styll, there

Al

had

Psalme. 96. b  
8. & 102. d.  
20. & 148.  
a. 2.  
Daniel. 3. e.  
58. & 7. c. 10.  
Mat. 26. e.  
55.  
Colos. 1. b. 16  
Hebr. 1. b.  
4. c. 14.  
Apoca. 19. b.  
10.  
Gen. 2. c. 17.  
Gen. 1. d. 28.

had ben no pouertie, no diseases, no sicknesse, no death, nor other miseries wherewith man-kynde is nowe infinitely and most miserablye afflicted and oppressed. So here appeareth the originall kyngdome of God ouer angels and man, and vniuersally ouer all thinges, and of man ouer earthly creatures whiche God had made subiect vnto hym, and withall the felicitie and blessed state which angels, man, and all creatures had remayned in, had they continued in due obedience vnto God their kyng. For as long as in this first kyngdome the subiectes continued in due obedience to God their kyng, so long dyd God embrace all his subiectes with his loue, fauour, and grace, whiche to enioy, is perfect felicitie. Whereby it is euident, that obedience is the principal vertue of al vertues, and in deede the very roote of all vertues, and the cause of all felicitie. But as all felicitie and blessednesse shoulde haue continued with the continuauce of obedience, so with the breache of obedience, and breaking in of rebellion, al vices and miseries dyd withall breake in, and ouerwhelme the worlde. The first aucthour of which rebellion, the roote of all vices, and mother of all mischeefes, was Lucifer, first Gods most excellent creature, and most bounden subiect, who by rebelling agaynst the maiestie of God, of the brightest and most glorious angell, is become the blackest and most foulest seende & demill: and from the heyght of heauen, is fallen into the pit and bottome of hell.

Mat. 4. b. 9.  
 Mat. 25. d. 41  
 Ioh. 8. f. 44.  
 2. Pet. 2. a. 4.  
 Epi. Iud. a. 6  
 Apo. 12. b. 7.

Here you may see the first aucthour & founder of rebellion, and the rewarde thereof, here you may see the graunde captayne and father of all rebels, who perswadyng the folowynge of his rebellion agaynst GOD their creator and Lorde, vnto our first parentes Adam and Eue, brought them in high displeasure with GOD, wrought their exile and banishment out of Paradise, a place of all pleasure and goodnesse, into this wretched earth and vale of all miserie, procured vnto them sorowes of their mindes, mischeefes, sicknesse, diseases, death of their bodies, and whiche is farre more horrible then all worldly and bodyly mischeefes, he had wrought thereby their eternall and euerlastyng death and damnation, had not GOD by the obedience of his sonne Iesus Christe repayed that, whiche man by disobedience and rebellion had destroyed, and so of his mercie, had pardoned and forgeuen hym: of whiche all and singuler the premisses, the holpe scriptures do beare recorde in sundry places. Thus you do see, that neither heauen nor paradise coulde suffer any rebellion in them, neither be places for any rebels to remayne in. Thus became rebellion, as you see, both the first and greatest, and the very roote of all other sinnes, and the first and principall cause both of all worldly and bodyly miseries, sorowes, diseases, sicknesse, and deaths, and which is infinitely worse then all these, as is sayd, the very cause of death and damnation eternall also. After this breach of obedience to

Gene. 3. a. 7.

&amp;c.

Sap. 2. d. 24.

Gen. 3. b. 8. 9

&amp;c. c. 17.

&amp;c. d. 23. 24.

Rom. 5. c.

12. &amp;c. &amp;c. d

19. &amp;c.

Gen. 3. d. 17.

Gene. 3. c. 16

Iob. 34. d.

30. &amp; 36. a. 7.

Eccle. 8. a

2. &amp; 10. c.

16. 17.

&amp; d. 20.

Psal. 18. g.

50. &amp; 20. b

6. &amp; 21. a. 1.

&amp; 144. a. 1.

Pro. 8. b. 15

God, and rebellion agaynst his maiestie, al mischeefes and miseries breaking in ther with, and overflowing the worlde, lest all thinges should come vnto confusion and vtter ruine, GOD forthwith by lawes geuen vnto mankinde, repayed agayne the rule and order of obedience thus by rebellion ouerthrowen, and besides the obedience due vnto his maiestie, he not onlpe ordayne that in families and householdes the wyfe shoulde be obedient vnto her husbände, the children vnto their parentes, the seruantes vnto their maisters: but also when mankynde increased, and spread it selfe more largelie ouer the worlde, he by his holy worde dyd constitute and ordayne in cities and countreyes seuerall and speciall gouernours & rulers, vnto whom the residue of his people shoulde be obedient. As in readyng of the holy scriptures, we shall finde in very many and almost infinite places, as well of the olde Testament, as of the newe, that kynges and princes, as well the euil as the good, do raigne by Gods ordinaunce, and that subiectes are bounden to obey them: that God doth geue princes wysdome, great power, and auctoritie: that God defendeth them agaynst their enemies, & destroyeth their enemies horribly: that the anger and displeasure of the prince is as the roaring of a lion, and the very messenger of death: and that the subiect that prouoketh him to displeasure sinneth agaynst his owne soule: with many other thinges concerning both the auctoritie of princes, & the dutie

dutie of subiectes. But here let vs rehearse two  
 speciall places out of þe new Testament, whiche  
 may stand in steade of all other. The first out of  
 saint Paules Epistle to the Romans & the .13. Rom.13.  
 Chapter, where he writeth thus vnto all sub-  
 iectes, Let euery soule be subiect vnto the high-  
 er powers, for there is no power but of God, &  
 the powers that be, are ordayned of God. who-  
 soeuer therefore resisteth the power, resisteth  
 the ordinance of God: & they that resist, shall re-  
 ceauē to them selues damnatiō. for princes are  
 not to be feared for good workes, but for euill.  
 Wylt thou then be without feare of the power?  
 Do well, so shalt thou haue prayse of the same:  
 for he is the minister of God for thy wealth:  
 but yf thou do euil, feare: for he beareth not the  
 sword for naught, for he is the minister of God  
 to take vengeance vppon him that doth euill.  
 wherefore ye must be subiect, not because of  
 wrath only, but also for conscience sake: for, for  
 this cause ye pay also tribute, for they are gods  
 ministers, scruing for the same purpose. Geue  
 to euery man therefore his duetie: tribute, to  
 whom tribute belongeth: custome, to whom  
 custome is due: feare, to whom feare belongeth:  
 honour, to whom ye owe honour. Thus farre  
 are saint Paules wordes. The seconde place is  
 in saint Peters first Epistle, & the seconde chap-  
 ter, whose wordes are these, Submit your i. Pet.2.  
 selues vnto al maner ordinance of man for the  
 lordes sake, whether it be vnto the king, as vnto  
 the chiefe head, eyther vnto rulers, as vnto

had ben no pouertie , no diseases , no sicknesse , no death , noz other miseries where with man-  
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Gene. 3. a. 1.  
&c.  
Sap. 2. d. 24.  
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&c. c. 17.  
& d. 23. 24.

Rom. 5. c.  
12. & c. & d  
19. & c.

The first part.

Against disobedience

Gen.3.d.17. God, and rebellion agaynst his maiestie, al mischeefes and miseries breaking in ther with, and ouerflowyng the worlde, lest all thinges should come vnto confusion and vtter ruine, GOD foorthwith by lawes geuen vnto mankinde, repayred agayne the rule and order of obedience thus by rebellion ouerthrowen, and besides the obedience due vnto his maiestie, he not onlpe ordayned that in families and householdes the wyfe shoulde be obedient vnto her husbände, the children vnto their parentes, the seruantes vnto their maisters: but also when mankynde increased, and spread it selfe more largelie ouer the worlde, he by his holy worde dyd constitute and ordayne in cities and countreyes seuerall and speciall gouernours & rulers, vnto whom the residue of his people shoulde be obedient.

Gene.3.c.16. As in readyng of the holy scriptures, we shall finde in very many and almost infinite places, aswell of the olde Testament, as of the newe, that kynges and princes, aswell the euil as the good, do raigne by Gods ordinaunce, and that subiectes are bounden to obey them: that God doth geue princes wysdome, great power, and aucthoritie: that God defendeth them agaynst their enemies, & destroyeth their enemies horribly: that the anger and displeasure of the prince is as the roaring of a lion, and the verpe messenger of death: and that the subiect that prouoketh him to displeasure sinneth agaynst his owne soule: with many other thinges concerning both the aucthoritie of princes, & the dutie

Iob.34.d.  
30.&c.36.a.7.  
Eccle.8 a  
2.&.10.C.  
16.17.  
&.d.20.  
Psal.18.g.  
50.&.20.b  
6.&.21.a.1.  
&.144.a.1.  
Pro.8.b.15



dutie of subiectes. But here let vs rehearse two speciall places out of þe new Testament, whiche may stand in steade of all other. The first out of saint Paules Epistle to the Romans & the .13. Chapter, where he writeth thus vnto all subiectes, Let euery soule be subiect vnto the higher powers, for there is no power but of God, & the powers that be, are ordayned of God. who soeuer therefore resisteth the power, resisteth the ordinance of God: & they that resist, shall re- cease to them selues damnatio. for princes are not to be feared for good workes, but for euill. maylt thou then be without feare of the power? Do well, so shalt thou haue prayse of the same: for he is the minister of God for thy wealth: but yf thou do euil, feare: for he beareth not the sword for naught, for he is the minister of God to take vengeance vpon him that doth euill. wherefore ye must be subiect, not because of wrath only, but also for conscience sake: for, for this cause ye pay also tribute, for they are gods ministers, seruing for the same purpose. Geue to euery man therefore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom ye owe honour. Thus farre are saint Paules wordes. The seconde place is in saint Peters first Epistle, & the seconde chapter, whose wordes are these, Submit your selues vnto al maner ordinance of man for the lordes sake, whether it be vnto the king, as vnto the chiefe head, eyther vnto rulers, as vnto them

Rom.13.

i. Pet. 2.

• them that are sent of hym for the punishment  
• of euill doers , but for the cheryshing of them  
• that do wel. for so is the wyl of God, that with  
• well doing ye may stoppe the mouthes of igno-  
• raunt and foolish men: as free, and not as ha-  
• uing the libertie for a cloke of maliciousnesse,  
• but euen as the seruauntes of God . Honour  
• all men, loue brotherly felowship, feare god, ho-  
• nour the king, Seruauntes obey your maisters  
• with feare, not onely yf they be good and curte-  
• ous, but also though they be frowarde. Thus  
• farre out of saint Peter . By these two places  
• of the holy scriptures , it is most euident , that  
• Kinges, Queenes, & other Princes (for he spea-  
• keth of aucthoritie and power be it in men or  
• women) are ordained of God, are to be obeyed &  
• honoured of their subiectes : that such subiects  
• as are disobedient or rebellious agaynst their  
• princes, disobey God , and procure their owne  
• damnation: that the gouernment of princes is  
• a great blessing of God geuen for the common  
• wealth, specially of the good and godly : for the  
• comfort and cherishing of whom God geueth  
• and setteth by princes : & on the contrary part,  
• to the feare and for the punishment of the euill  
• and wicked . Finally that yf seruauntes ought  
• to obey their maisters , not onely being gentle,  
• but such as be frowarde: as well and much more  
• ought subiects to be obedient , not only to their  
• good and courteous, but also to their sharpe and  
• rigorous princes. It commeth therefore neither  
• of chaunce & fortune (as they tearme it) nor of  
thambition

thambition of mortall men and women cly-  
 myng vp of their owne accorde to dominion,  
 that there be kynges, Queenes, Princes, and  
 other gouernours ouer men beyng their sub-  
 iectes: but all Kinges, Queenes, and other go-  
 uernours are specially appoynted by the ordi-  
 naunce of God. And as God hym selfe, beyng of  
 an infinite maiestie, power, & wysdome, ruleth  
 and gouerneth all thinges in heauen and in  
 earth, as the vniuersall Monarche & only king  
 and Emperour ouer all, as being only able to  
 take and beare the charge of all: so hath he con-  
 stituted, ordayned, and set earthly princes ouer  
 particular kyngdomes & dominions in earth,  
 both for the auoydng of all confusion, whiche  
 els woulde be in the worlde if it should be with-  
 out such gouernours, and for the great quiet  
 and benefite of earthly men their subiects, and  
 also that the princes them selues in aucthori-  
 tie, power, wisdom, prouidence, & righteousnes  
 in government of people and countreys com-  
 mitted to their charge, should resemble his hea-  
 uenly gouernaunce, as the maiestie of heauenly  
 thinges may by the basenes of earthly thinges  
 be shadowed and resembled: And for that simi-  
 litude that is betweene the heauenly Monar-  
 chie, and earthly kyngdomes wel gouerned, our  
 sauour Christe in sundrye parables, sayth that  
 the kyngdome of heauen is resembled vnto a  
 man a kyng, and as the name of the kyng is be-  
 ry often attributed and geuen vnto God in the  
 holy scriptures, so doth God hym selfe in the  
 same

Psal. 10. b.

16. &amp; 45. a.

6. &amp; c.

&amp; 47. a. 2.

Eccle. 17. c.

Mat. 18. c.

23. &amp; 22. a. 2.

Psal. 10. b.

16. &amp; 45. a.

b. &amp; 47. a.

2. &amp; c.

Mat. 22. b.

13. &amp; 25. c.

34.

Psal. 82, b. 6.

same scriptures sometyme bouchsafe to communicate his name with earthly princes, terming them gods: Doubtles for that similitude of gouernment which they haue or shoulde haue not onelye vnto GOD theyr kyng. Vnto the which similitude of heauenly gouernment, the nearer and nearer that an earthly prince doth come in his regiment, the greater blessing of Gods mercie is he vnto that countrey and people ouer whom he raigneth: and the further a further that an earthly prince doth swarue from the example of the heauēly gouernment, the greater plague he is of gods wꝛath, and punishment by gods iustice, vnto that countrey & people ouer whom God for theyr synnes hath placed such a prince and gouernour. For it is in deede eident both by the scriptures, & by dayly experience, that the mayntenaunce of al vertue and godlinesse, and consequently of the wealth and prosperitie of a kingdome and people, doth stande & rest more in a wyle and good prince on y one part, then in great multitudes of other men being subiectes: and on the contrary part, the ouerthrowe of all vertue and godlynnesse, and consequently the decay and vtter ruine of a Realme and people doth growe & come more by an vndiscrete & euill gouernour, then by many thousandes of other men beyng subiectes:

Eccle. 10, d, 16. Thus say the holy scriptures, well is thee O thou lande (sayth the Preacher) whose kyng is come of nobles, and whose princes eate in due season, for necessitie, and not for lust. Agayne, a wyle

# and wyllfull rebellion. The first part.

wyse and ryghteous kyng maketh his Realme  
 and people wealthie: and a good, mercifull, and  
 gracious prince, is as a shadowe in heate, as a Pro. 16.  
& 29.  
 defence in stormes, as dew, as sweete shewes, Eccle. 10.  
Esa. 32. 2.  
 as freshe water spraynges in great drougthes.  
 Agayne, the scriptures of vndiscrete and euill  
 princes speake thus, woe be to thee (O thou  
 lande) whose kyng is but a chylde, and whose  
 princes are early at theyr banquettes. Agayne,  
 when the wicked do raigne, then men go to ru- Eccle. 10. d. 15  
 ine. And agayne, A foolyshe prince destroyeth Prou. 28.  
& 29.  
 the people, and a couetous kyng vndoeth his  
 subiectes. Thus speake the scriptures, thus ex-  
 perience testifieth of good and euill princes.  
 What shall subiectes do then? Shall they obey  
 valiaunt, stout, wyse, and good princes, and  
 contemne, disobey, and rebell agaynst chyldren  
 beyng theyr princes, or agaynst vndiscrete and  
 euill gouernours? God forbyd. For first what  
 a perilous thyng were it to commit vnto the  
 subiectes the iudgement whiche prince is wyse  
 and godly, and his gouernment good, & whiche  
 is otherwise: as though the foote must iudge of  
 the head: an enterpryse very haynous, and must  
 needes breede rebellion. For who els be they  
 that are most enclined to rebellion, but suche  
 hautie spirites? From whom sprayngeth suche  
 foule ruine of Realmes? Is not rebellion the  
 greatest of all mischiefes? And who are most re-  
 dy to the greatest mischiefes, but the worst  
 men? Rebelles therefore the worst of all sub-  
 iectes are most redy to rebellion, as beyng the

worst of all vices, and furthest from the dutie of a good subject : as on the contrary part, the best subjects are most firme and constant in obedience, as in the speciall and peculiar vertue of good subjects . What an unworthy matter were it then to make the naughtiest subjects, and most enclined to rebellion & all euill, iudges ouer their princes, ouer their gouernment, and ouer their counsellors, to determine whiche of them be good or tollerable, and which be euill, & so intollerable that they must needes be removed by rebels, being euer redy as the naughtiest subjects, soonest to rebell agaynst the best princes , specially yf they be young in age, women in sere, or gentle and curteous in gouernment, as trusting by their wicked boldnesse easily to ouerthrowe their weakenes and gentlenes, or at the least so to feare the mindes of such princes, that they may haue impunitie of their mischeuous doynges . But where as in dedde a rebell is worse then the worst prince, and rebellion worse then the worst gouernment of the worst prince that hitherto hath ben : both are rebels inmeete ministers, and rebellion an unfit and unholsome medicine to resourme any small lacks in a prince , or to cure any little greeses in gouernment , suche leude remedies beyng farre worse then any other maladies and disorders that can be in the bodye of a common wealth . But whatsoeuer the prince be, or his gouernment , it is euident that for the most part those princes whom some sub-

iectes



sectes do thinke to be berpe godlye, and vnder  
 whose gouernment they reioyce to lyue: some  
 other subiectes do take the same to be euill and  
 vngodly, and do wishe for a chaunge. If there-  
 fore all subiectes that mislike of their prince,  
 should rebell, no Realme shoulde euer be with-  
 out rebellion. It were moze meete that rebels  
 shoulde heare the aduise of wyse men, and geue  
 place vnto their iudgement, & folow the exam-  
 ple of obedient subiectes, as reason is that they  
 whose vnderstandyng is blynded with so euyll  
 an affection, shoulde geue place to them that be  
 of sound iudgement, and that the worse shoulde  
 geue place to the better: and so might Realmes  
 continue in long obedience, peace, & quietnes.  
 But what yf the prince be vndiscrete, & euill in  
 dede, and it also euident to all mens eyes, that  
 he so is? I aske agayne, what yf it be long of  
 the wickednesse of the subiectes, that the prince  
 is vndiscrete or euill? Shall the subiectes both  
 by their wickednesse prouoke God for their de-  
 serued punishment to geue them an vndiscrete  
 or euill prince, and also rebell agaynst hym, and  
 withall agaynst God, who for the punishment  
 of their synnes dyd geue them suche a prince?  
 wyl you heare the scriptures concerning this  
 poynt? (God say the holy scriptures) maketh a  
 wicked man to raigne for the synnes of the peo-  
 ple. Agayne, GOD geueth a prince in his an-  
 ger (meaning an euill one) and taketh away  
 a prince in his displeasure, meanyng special-  
 ly when he taketh away a good prince for

Iob. 34. d. 30.

Osce. 13. a. 6.

The first part.

Against disobedience

2.Par.2 &c 9  
Pro.16.

i.Reg.12.c.

the sinnes of the people : as in our memorie he toke away our good Iosias kyng Edward in his yong and good yeres for our wickednesse. And contrariwise the scriptures do teache that god geueth wysdome vnto princes, and maketh a wise and good kyng to raigne ouer that people whom he loueth, and who loueth hym.

Agayne, if the people obey God, both they and their king shall prosper and be safe, els both shall perishe, sayth God by the mouth of Samuel.

Here you see, that God placeth as well euill princes as good, and for what cause he doeth both. If we therefore will haue a good prince, eyther to be geuen vs, or to continue, now we haue such a one, let vs by our obedience to God and to our prince, moue God thereunto, If we will haue an euill prince (when God shall send such a one taken away, and a good in his place) let vs take away our wickednesse which prouoketh God to place such a one ouer vs, and God will eyther displace hym, or of an euill prince, make hym a good prince: so that we first will

Pro 21.3.  
Esd.7.d.

chaunge our euill into good. For will you heare the scriptures? The heart of the prince is in Gods hande, whiche way soeuer it shall please him, he turneth it. Thus say the scriptures, wherefore let vs turne from our sinnes vnto the Lord with all our heartes, and he will turne the heart of the prince vnto our quiet & wealth: Els for subiectes to deserue through their sinnes to haue an euill prince, and then to rebel agaynst hym, were double and treble euill,



euyl, by prouoking God more to plague them: May let vs either deserue to haue a good prince, or let vs patiently suffer and obey suche as we deserue. And whether the prince be good or euyl, let vs accordyng to the counsell of the holy scriptures pray for the prince, for his continuance and increase in goodnesse yf he be good, and for his amendement yf he be euyl. Wyl you heare the scriptures concerning this most necessarie poynt? I exhort therefore sayth i. Timo. 2. 2. saint Paul, that aboue al thinges, prayers, supplications, intercessions, & geuing of thanks be had for all men, for kynges, and all that are in auctoritie, that we may lyue a quiet and peaceable lyfe with all godlinesse: for that is good and acceptable in the sight of God our sauiour. &c. This is saint Pauls counsell. And who I pray you was prince ouer the most part of Christians, when Gods holy spirite by saint Pauls pen gaue them this lesson? Forsoothe, Caligula, Clodius, or Nero: who were not only no Christians, but Pagans, and also eyther foolish rulers, or most cruel tyrauntes. Wyl you yet heare the word of God to the Jewes, when they were prisoners vnder Nabuchodonozor king of Babylon, after he had slaine their king, nobles, parentes, chyldren, and kynnsfolkes, burned their countrey, cities, yea Hierusalem it selfe, and the holy temple, and had caried the residue remayning alpye captiues with hym vnto Babylon? Wyl you heare yet what the prophete Baruch sayth vnto Gods people be-

Baruc. i. b. ii.

' ing in this captiuitie: Pray you sayth the Pro-  
 ' phete, for the lyfe of Nabuchodonozor kyng of  
 ' Babylon, and for the lyfe of Balthaser his  
 ' sonne, that their dayes may be as the dayes of  
 ' heauen vpon the earth, that god also may geue  
 ' vs strength, and lighten our eyes, that we may  
 ' liue vnder y<sup>e</sup> defence of Nabuchodonozor kyng  
 ' of Babylon, and vnder the protection of Bal-  
 ' thaser his sonne, that we may long do them  
 ' seruice, and finde sauour in their syght. Pray  
 ' for vs also vnto the Lord our God, for we haue  
 sinned agaynst the Lorde our God. Thus farre  
 the prophete Baruch his wordes: whiche are  
 spoken by him vnto the people of God, of that  
 kyng, who was an heathen, a tyrant, and cru-  
 ell oppressour of them, and had ben a murthe-  
 rer of many thousandes of their nation, and a  
 destroyer of their countrey. with a confession  
 that their sinnes had deserued suche a prince to  
 raigne ouer them. And shall the olde Christi-  
 ans, by saint Paules exhortation, pray for  
 Caligula, Clodius, or Nero? Shall the Jewes  
 pray for Nabuchodonozor? these Emperours  
 and kinges being straungers vnto them, beyng  
 Pagans and Infidels, being murtherers, ty-  
 rauntes, and cruell oppressours of them, and  
 the destroyers of their countrey, countreyemen,  
 and hysmen, the burners of their villages,  
 townes, cities, and temples? And shall not we  
 pray for the long, prosperous, and godly raigne  
 of our naturall prince: no straunger (whiche is  
 obserued as a great blessing in the scriptures)

Deut. 17. c. 15

of

of our Christian, our most gracious Soueraigne, no heathen, nor Pagan prince? Shall we not pray for the health of our most mercifull, most louing Soueraigne, the preseruer of vs and our countrey, in so long peace, quietnes, and securitie, no cruell person, no tyrant, no spoyler of our goodes, no shedder of our bloods, no burner and destroyer of our townes, citie, and countreys, as were those, for whom yet as ye haue heard, Christians, being their subiectes ought to pray? Let vs not commit so great ingratitude agaynst God and our Soueraigne, as not continually to thanke God for this gouernment, and for his great and continuall benefites and blessings powred vpon vs by such gouernment. Let vs not commit so great a sinne agaynst God, agaynst our selues, and our countrey, as not to pray continually vnto God for the long continuance of so gracious a ruler vnto vs, and our countrey. Els shal we be vnworthy any longer to enioy those benefites and blessings of God, whiche hitherto we haue had by her: and shalbe most worthy to fall into all those mischeefes and miseries, which we and our countrey haue by gods grace through her gouernment hitherto escaped. What shal we say of those subiectes? may we call them by the name of subiectes? who neyther be thankfull, nor make any prayer to God for so gracious a Soueraigne: but also themselues take armour wickedly, assemble companies & bandes of rebels, to breake the publike peace  
so

so long continued, & to make, not warre, but rebellion, to endaunger the person of such a gracious soueraigne, to hazarde the estate of the countrey (for whose defence they shoulde be ready to spende theyr lyues) and beyng Englyshemen, to robbe, spoyle, destroy & burne in Englande Englyshemen, to kyll and murther theyr owne neyghbours and kinnsfolke, theyr owne countrey men, to do all euill and mischiefe, yea and moze to then forraigne enemies would, or coulde do: what shall we say of these men, who vse them selues thus rebelliously agaynst theyr gracious soueraigne? who, yf God for theyr wickednes had geuen them an heathen tyrant to raigne ouer them, were by gods word bound to obey him, and to pray for him: what may be spoken of them: so farre doth theyr unkindnes, bnnaturalnesse, wickednesse, mischeuoufnesse in their doinges, passe and excell any thing, and all thinges that can be expressed or vttered by wordes. Only let vs wishe vnto all suche most speedie repentaunce, and with so greuous sorrow of heart, as such so horrible sinnes agaynst the maiestie of God do require, who in most extreme unthankfulnesse do rise not only agaynst their gracious prince, agaynst theyr naturall countrey, but agaynst all theyr countrey men, women, & children, agaynst them selues, theyr wiues, children, and kinnsfolkes, and by so wicked an erample agaynst all Christendome, and agaynst whole mankynde of all maner of people throughout the wyde worlde: suche repentaunce

taunce, I say, suche sorowe of heart & D  
graunt vnto all such whosoever ryle of priuate  
and malicious purpose, as is meete for suche  
misccheues attempted, and wrought by them.  
And vnto vs and all other subiectes, God of his  
mercie graunt, that we may be most vnylike to  
al such, and most lyke to good, naturall, louing,  
and obedient subiectes: nay, that we may be  
suche in deede, not onely shewyng all obedience  
our selues, but as many of vs as be able to the  
bttermost of our power, habilitie, and vnder-  
standyng, to stay and repressse all rebels, and re-  
bellions agaynst God, our gracious prince, and  
naturall countrey, at euery occasion that is of-  
fered vnto vs. And that whiche we all are able  
to do, vnlesse we do it, we shalbe most wyched  
and most worthy to feele in the ende suche ex-  
treme plagues, as God hath euer powred vpon  
rebels. Let vs all make continuall prayers  
vnto almighty God, euen from the bottome of  
our heartes, that he wyll geue his grace, pow-  
er, and strength vnto our gracious Queene  
Elizabeth, to banquishe and subdue all, as well  
rebels at home, as forraigne enemies, that all  
demesticall rebellions beyng suppressed and pa-  
cified, and all outwarde inuasions repulsed and  
abandoned, we may not only be sure, and long  
cont.nue in all obedience vnto our gracious  
soueraigne, and in that peaceable and quiet life  
whiche hytherto we haue led vnder her Maie-  
tie, with all securitie: but also that both our  
gracious Queene Elizabeth, and we her sub-

sectes, may altogether in al obedience vnto god the king of all kings, and vnto his holy lawes, leade our liues so in this worlde, in all vertue and godlynesse, that in the worlde to come we may enioy his euerlastyng kyngdome: whiche I beseeche God to graunt, aswell to our gracious soueraigne, as vnto vs all, for his sonne our sauour Iesus Christes sake, to whom with the father and the holy ghoost, one god and king inuoyrtall, be all glory, prayse, and thankes geuyng worlde without ende. Amen.

Thus haue you hearde the fyist part of this Homilie, now good people let vs pray.

The prayer.

**O** Most myghtie God, the Lorde of hostes, the gouernour of all creatures, the only geuer of all victories, who alone art able to strengthen the weake agaynst the myghtie, and to banquishe infinite multitudes of thyne enemies with the countenaunce of a fewe of thy seruauntes calling bypon thy name, and trusting in thee: Defend, O Lord, thy seruaunt and our gouernour vnder thee, our Queene Elizabeth, and all thy people committed to her charge. O Lorde withstande the crueltie of all those whiche be common enemies aswel to the trueth of thy eternall worde, as to theyr owne naturall prynce and countrey, and manifestlye to this crowne and Realme of England, which thou hast of thy diuine prouidence assigned in these our dayes to the government of thy seruaunt our soueraigne and gracious Queene.



O most mercyfull father (yf it be thy holy wyl)  
 make soft and tender the stony heartes of all  
 those that exalt them selues agaynst thy truth,  
 and seeke eyther to trouble the quiet of this  
 Realme of England, or to oppresse the crowne  
 of the same, & conuert them to the knowledge  
 of thy sonne the only sauour of the worlde  
 Iesus Christe, that we and they may ioyntly  
 glorifie thy mercyes. Lyghten we beseeche thee  
 theyr ignoraunt heartes to embrace the trueth  
 of thy worde, or els so abate theyr crueltie (O  
 most mightie Lord) that this our Christian re-  
 gion with others that confesse thy holy gospel,  
 may obtayne by thyne ayde & strength, suretie  
 from all enemies, without shedding of Christi-  
 an blood, whereby all they whiche be oppressed  
 with theyr tyrannie, may be releued, and they  
 which be in feare of theyr crueltie, may be com-  
 forted: and finally that all christian Realmes,  
 and specially this Realme of England, may by  
 thy defence & protection continue in the trueth  
 of the gospel, and enioy perfect peace, quietnes,  
 & securitie: and that we for these thy mercies,  
 ioyntly altogether with one consonant heart &  
 voyce, may thankfully render to thee all laude  
 and prayse, that we knit in one godlye con-  
 corde and vnitie amongst our selues, may continual-  
 ly magnifie thy glorious name, who with thy  
 sonne our sauour Iesus Christe, and the holye  
 ghost, art one eternall, almyghtie, and most  
 merciful God: To whom be al laude and praise  
 worlde without ende. Amen.

# The seconde part of *the Homilie against disobedience and wylfull rebellion.*

The seconde part.



**I**n the first part of this treatie of obedience of subiectes to their princes, and agaynst disobedience & rebellion, I haue alleaged diuers sentences out of the holye scriptures for profe: so shall it be good for the better both decla-

ration & confirmation of the said holsome doctrine, to alleage one example or two out of the same holye scriptures, of the obedience of subiectes, not onlye vnto their good and gracious gouernours, but also vnto their euill and unkinde princes. As kynge Saul was not of the best, but rather of the worst sort of princes, as being out of Gods fauour for his disobedience agaynst God in sparing (in a wrong pitie) the kynge Agag, whom almightie God commaunded to be slayne, accordyng to the iustice of God agaynst his sworne enemye: & although Saul of a deuotion ment to sacrifice such thinges as he spared of vnto Amalechites to the honour and seruice

i. Re. 15. c. 11.  
& c. 22. &  
g. 35.



seruice of God : yet Saul was reprovod for his  
 wrong mercie and deuotion, and was told that  
 obedience woulde haue more pleased hym then  
 such lenitie, whiche sinfull humanitie (sayth  
 holy Chrysostome) is more cruell before GOD,  
 then any murder or shedding of blood, when it  
 is commaunded of God. But yet how euill soe-  
 uer Saul the king was, and out of Gods fa-  
 uour, yet was he obeyed of his subiect Dauid  
 the very best of all subiectes, & most valiaunt  
 in the seruice of his prince and countrey in the  
 warres, the most obedient and louing in peace,  
 and alwayes most true and saythfull to his so-  
 ueraigne and Lorde, and furddest of from all  
 maner rebellion. For the whiche his most pain-  
 full, true, and saythfull seruice, kyng Saul yet  
 rewarded him not only with great unkindnes,  
 but also sought his destruction and death by al  
 meanes possible : so that Dauid was fayne to  
 saue his lyfe, not by rebellion, nor any resi-  
 stance, but by flight and hyding hym selfe from  
 the kynges sight . whiche not withstandyng,  
 when kyng Saul vpon a time came alone in-  
 to the caue where Dauid was, so that Dauid  
 might easily haue slaine him, yet would he nei-  
 ther hurt him hym selfe, neither suffer anye of  
 his men to lay handes bypon hym . An other  
 tyme also Dauid entring by nyght with one  
 Abisai, a valiaunt and a fearce man, into the  
 tent where kyng Saul dyd lye a sleepe, where  
 also he myght yet more easly haue slaine him,  
 yet woulde he neither hurt hym hym selfe, nor

Chriso. to.

1. Home. 1.

aduersus.

Iudeos.

1. Reg. 18. c.

10 12.

1. Reg. 16. c.

14. &amp; c. 15.

1. Re. 19. b. 9.

&amp; c. 20.

1. Reg. 17. d.

26 &amp; c.

1. Reg. 18. g.

27.

1. Reg. 19. a. 5.

&amp; b. 8.

1. Reg. 23.

1. Reg. 27.

1. Reg. 16. d.

25.

1. Reg. 19. a. 4.

1. Re. 24. b. 9.

1. Reg. 18. c. 9.

&amp; f. 25 g. 29.

1. Re. 19 b. 19.

1. Re. 19 b. 19.

1. Reg. 21.

1. Reg. 22.

1. Reg. 24. a. 5.

1. Re. 24. b. 8.

1. Re. 26. a. 6.

The seconde part.

Against disobedience

i. Re. 26. b. 19 suffer Abisai (who was wylleng and redre to  
 slea kyng Saul) once to touche hym. Thus  
 dyd Dauid deale with Saul his prince, not-  
 withstandyng that kyng Saul continuallye  
 sought his death and destruction. It shall not  
 be amisse vnto these dcedes of Dauid to adde  
 i. Re. 24. a. 5. his wordes, and to shewe you what he spake  
 vnto such as encouraged him to take his opor-  
 tunitie and aduauntage to slea kyng Saul, as  
 his mortall enemye, when he myght. The Lord  
 i. Reg. 24. b. 7. & c. keepe me, sayth Dauid, from doyng that thyng,  
 i. Reg. 26. b. 9. & b. 10. & c. 'and from layng handes vpon my lord, Gods  
 'annoynted. for who can lay his hande vpon  
 'the lordes annoynted, and be giltylesse? Is true-  
 'ly as the Lord lyueth, except that the Lord  
 'do smyte hym, or his dayes shall come to dye, or  
 'that he go downe to warre, and be slayne in  
 'battell: the Lord be mercifull vnto me, that I  
 'lay not my hande vpon the Lordes annoynted.

These be Dauids wordes spoken at sundrye  
 i. Re. 24. a. 5. times, to diuers his seruants prouoking hym  
 to slea kyng Saul, when oportunitie serued  
 him thereunto. Neither is it to be omitted and  
 2. Reg. 1. b. 7. & b. 10. left out, howe when an Amalechite had slayne  
 king Saul euen at Saules owne bidding and  
 commaundement (for he woulde liue no longer  
 now, for that he had lost the feelde agaynst his  
 enemies the Philistines,) the sayde Amalechite  
 makyng great haste to bryng fyrst worde and  
 newes thereof vnto Dauid, as ioyous vnto  
 2. Reg. 1. b. 10. hym, for the death of his mortall enemye, bryng-  
 ing withal the crowne that was vpon kyng  
 Saules

Saules head, and the bracelet that was vpon his arme, both as a proofof the trueth of his newes, and also as fitte and pleasaunt presentes vnto Dauid being by God appoynted to be kyng Saul his succellour in the kyngdome: Yet was that faythfull and godlye Dauid so farre from reioycyng at these newes, that he rent his clothes, wept, and mourned, and fasted: and so farre of from thankesgeuyng to the messenger, eyther for his deede in kyllyng the kyng, though his deadly enemye, or for his message and newes, or for his presentes that he brought, that he sayde vnto hym, Howe happened it that thou wast not afrayde to laye thy handes vpon the Lordes annoynted to slea hym? whereuppon, immediatly he commaunded one of his seruantes to kyl the messenger, and sayd, Thy blood be vpon thyne owne head, for thyne owne mouth hath witnessed agaynst thy selfe, in confessing that thou hast slayne the Lordes annoynted. This example dearely beloved, is notable, and the circumstances thereof are well to be considered, for the better instruction of all subiectes in theyr bounden dutie of obedience, and perpetuall fearyng of them from attemptyng of any rebellion, or hurt agaynst theyr prince. On the one parte Dauid was not only a good and true subiect, but also such a subiect, as both in peace and warre had serued and saued his princes honour and lyfe, and deliuered his countrey and countreyemen from great daunger of Infidels. Foraigne and

2. Reg. i. c. 12.

2. Reg. i. c. 13.  
8c. c. 15.

i. Reg. 3. d. 16  
& c. 30

i. Reg. 16. c.  
12. & c.

i. Reg. 18. c. 11.

i. Reg. 15. c. 11.  
i. Reg. 18. c.  
& c. 15.

i. Reg. 15.  
& c. 22. & c. f. 26

most cruell enemies, horribly inuadyng the kyng and his countrey: for the whiche Dauid was in singular fauour with all the people, so that he myght haue had great numbers of them at his commaundement, yf he woulde haue attempted any thyng. Besydes this, Dauid was no common or absolute subiect, but heere apparaunt to the crowne & kyngdome, by god appoynted to raigne after Saul: which as it increased the fauour of the people, that knew it, towarde Dauid, so dyd it make Dauids cause and case muche differng from the case of common and absolute subiectes. And whiche is most of all, Dauid was hyghly and singularly in the fauour of God: On the contrary part, kyng Saul was out of Gods fauour, (for that cause whiche is before rehearsed,) and he as it were Gods enemye, and therefore lyke in warre and peace to be hurtfull and pernicious vnto the common wealth, and that was knowen to many of his subiectes, for that he was openly rebuked of Samuel for his disobedience vnto God, whiche myght make the people the lesse to esteeme hym. Kyng Saul was also vnto Dauid a mortall and deadly enemye, though without Dauids deseruyng, who by his faythfull, paynfull, profitable, yea most necessary service, had well deserued as of his countrey, so of his prince, but kyng Saule farre otherwyle: the more was his unkindnesse, hatred, and crueltie towarde suche a good subiect, both odious and detestable. Yet woulde Dauid  
neither

neither him selfe flea, nor hurt such an enemye,  
 for that he was his prince and lord, nor would  
 suffer any other to kill, hurt, or lay hande vpon  
 hym, when he myght haue ben slayne without  
 any sturre, tumult, or daunger of any mans  
 lyfe. Nowe let Dauid aunswere to suche de-  
 maundes, as men despyous of rebellion do vse  
 to make. Shall not we, specially beyng so good  
 men as we are, ryle and rebell agaynst a prince  
 hated of God, and Gods enemye: and therefore  
 lyke not to prosper eyther in warre or peace,  
 but to be hurtfull and pernicious to the com-  
 mon wealth? No sayth good and godly Dauid,  
 Gods and such a kynges saythfull subiect: and  
 so conuictyng suche subiectes as attempt anye  
 rebellion agaynst such a king, to be neither good  
 subiectes nor good men. But say they, shall we  
 not ryle and rebel agaynst so vnkynde a prince,  
 nothyng consyderyng or regardyng our true,  
 saythfull, and paynfull seruice, or the safegarde  
 of our posteritie? No sayth good Dauid,  
 whom no suche vnkyndnesse coulde cause to  
 forsake his due obedience to his soueraigne.  
 Shall we not, say they, ryle and rebell agaynst  
 our knowen, mortall, and deadly enemye, that  
 seeketh our liues? No sayth godly Dauid, who  
 had learned the lesson that our sauour after-  
 warde playnely taught, that we shoulde do no  
 hurt to our felowe subiectes, though they hate  
 vs, and be our enemies: muche lesse vnto our  
 prince, though he were our enemye. Shall we  
 not assemble an armie of such good felowes as

The de-  
maunde.

The aun-  
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The aun-  
swere.

we are, and by hazardyng of our lyues, and the lyues of suche as shall withstande vs, and with all hazardyng the whole estate of our countrey, remooue so naughtie a prince? No sayth godly Dauid, for I, when I myght without assembling force, or number of men, without tumult or hazarde of any mans lyfe, or shedding of any drop of blood haue delyuered my selfe and my countrey of an euyl prince. yet woulde I not do it. Are not they (say some) lustie and couragious captaynes, baliuunt men of stomache, and good mens bodie, that do venture by force to kyll or depose theyr kyng, beyng a naughtie prince, and theyr mortall enemye? They may be as lustie, as curragious as they lyst, yet sayth godly Dauid, they can be no good nor godlye men that so do: for I not only haue rebuked, but also commaunded hym to be slayne as a wycked man, which slue kyng Saul myne enemye, though he beyng weerie of his lyfe for the losse of the victorie agaynst his enemies, desyred that man to slaye hym. What shall we then do to an euyl, to an unkynde prince, an enemye to vs, hated of GOD, hurtfull to the common wealth. &c. Lay no violent hande vpon hym sayth good Dauid, but let hym lyue vntyl God appoynt and worke his ende, eyther by naturall death, or in warre by lawfull enemies, not by trayterous subiectes. Thus woulde godlye Dauid make aunswere: And saint Paule as ye hearde before, wylleth vs to pray also for suche a prince. If kyng Dauid woulde make these



these aunsweres, as by his deedes and wordes recorded in the holy scriptures, in deede he doth make vnto all such demaundes concernyng rebellyng against euyl princes, bnhynde princes, cruel princes, princes that be to their good subiectes mortall enemies, princes that are out of Gods fauour, and so hurtful, or lyke to be hurtfull to the common wealth: what aunswere thynke you, woulde he make to those that demaunde, whether they (beyng naughtie and bnhinde subiectes) may not to the great hazard of the lyfe of many thousandes, and the vtter daunger of the state of the common wealth and whole Realme, assemble a sort of rebels, to put in feare, or to depose or destroy theyr naturall and louing princes, enemye to none, good to al, euen to them the worst of all other, the mayntayner of perpetuall peace, quietnesse, and securitie, most beneficiall to the common wealth, moste necessarye for the safegarde of the whole Realme: what aunswere would Dauid make to theyr demaunde, whether they may not attempt cruelly and vnaturally, to destroy so peaceable and mercyfull a princes, what I say woulde Dauid so reuerently speakyng of Saule, and so patiently sufferyng so euill a kyng: what woulde he aunswere & say to such demaundes? what woulde he say, nay what woulde he do to suche hys attempters, who so sayd & dyd as you before haue hearde, vnto him that slue the kyng his maister, though a moste wicked prince? If he punyshed with death as

An vnna-  
turall and  
wicked  
question.

a wicked doer, suche a man? with what reproches of wordes woulde he reuyle such, yea with what tormentes of mosse shamefull deathes woulde he destroy suche hell houndes rather then euill men, such rebels I meane, as I last spake of? For yf they who do disobey an euill and unkynde prince, be mosse vnlyke vnto Dauid that good subiect, what be they, who do rebell agaynst a mosse naturall and louyng prince? And yf Dauid beyng so good a subiect, that he obeyed so euill a kyng, was worthy of a subiect to be made a kyng hym selfe: what be they, who are so euill subiectes that they wyll rebell agaynst theyr gracious prince, worthy of? Surely no mortall man can expresse with wordes, nor conceaue in mynde the horrible and mosse dreadfull damnation that such be worthy of: who disdainyng to be the quiet and happy subiectes of theyr good prince, are mosse worthy to be the miserable captiues and byle slaues of that infernall tyrant Satan, with hym to suffer eternall slauerie and tormentes. This one example of the good subiect Dauid out of the olde Testament maye suffice, and for the notableness of it serue for all. In the newe Testament the excellent example of the blessed virgin Marie the mother of our sauour Christe, doth at the fyrst offer it selfe, when proclamation or commaundement was sent into Iurie from Augustus the Emperour of Rome, that the people there shoulde repaire vnto theyr owne cities and dwellyng places, there

Luke. 2. a. 1.  
&c.



there to be tared: neither did the blessed birgin, though both hyghly in Gods sauour, and also beyng of the royall blood of the auncient naturall kynge of Iurie, disdayne to obey the commaundement of an heathen & forraigne prince, when God had placed suche a one ouer them: Neyther dyd she alleage for an excuse, that she was great with chylde, and mosse neare her tyme of deliuerance: Neyther grudged she at the length and tediousnes of the iourney from Nazareth to Bethlehem, from whence and whyther she must go to be tared: Neither repined she at the sharpenesse of the dead tyme of winter, beyng the latter ende of December, an vnhandsome tyme to trauaile in, specyallye a long iourney for a woman beyng in her case: but all excuses set aparte, she obeyed, and came to the appoynted place, where at her commyng she founde such great resort and throng of people, that finding no place in any Inn, she was sayne after her long paynefull and tedious iourney, to take by her lodgyng in a stable, where also she was deliuered of her blessed chylde: and this also declareth howe neare her tyme she tooke that iourney. This obedience of this mosse noble, and mosse vertuous Ladie, to a forraigne and Pagan prince, doth wel teache vs (who in comparison to her are mosse base and vyle) what redie obedience we do owe to our naturall and gracious soueraigne. Howe be it, in this case the obedience of the whole Jewithe nation (beyng otherwyle a stubburne

Luke. 2. a. 7

Luke. 2. a. 3.

people, vnto the commaundement of the same forraigne heathen prince, doth proue, that such Christians as do not most redyly obey their natural gracious soueraigne, are far worse then the stubburne Jewes, whom yet we accompt as the worst of all people. But no example ought to be of more force with vs Christians, then the example of Christe our maister & sauiour, who though he were the sonne of GOD, yet dyd alwayes behaue hym selfe moste reuerentlye to suche men as were in aucthoritie in the worlde in his time, & he not rebelliously behaued hym selfe, but openly dyd teache the Jewes to pay tribute vnto the Romane Emperour, though a forraigne & a Pagan prince, yea hym selfe with his apostles paide tribute vnto him: & finally, being brought before Pontius Pilate a stranger borne, and an heathen man, beyng lord president of Iurie, he acknowledged his aucthoritie and power to be geuen hym from God, and obeyed patiently the sentence of most painefull and shamefull death, which the sayd iudge pronounced and gaue moste bniustly agaynst hym, without any grudge, murmuring, or euil word once geuyng. There be many other examples of the obedience to princes, euen suche as be euyll, in the newe Testament, to the vtter confusion of disobedient and rebellious people, but this one may be an eternal example, which the sonne of GOD, and so the Lorde of all, Iesus Christe hath geuen to vs his Christians and seruauntes, and suche as may serue for all, to teache

Mat. 17. d. 25  
&c.

Mar. 12. b. 17.

Luk. 20. d. 25

Mat. 27. a. 2.

Luke. 23. a. 1.

Ioh. 19. b. 10.

Mat. 27. c. 26

Luk. 23. d. 24

and wilfull rebellion.

The second part.

teache vs to obey princes though straungers,  
wicked, & wrongfull, when God for our sinnes  
shall place suche ouer vs. whereby it foloweth  
inauoydably, that suche as do disobey or rebel  
agaynst theyr owne naturall gracious soue-  
raignes, howsoever they call them selues, or be  
named of others, yet are they in deede no true  
Christians, but worse then Jewes, worse then  
heathens, and suche as shall neuer enioy the  
kingdome of heauen. which Christe by his obe-  
dience purchased for true Christians bring obe-  
dient to him the kyng of al kinges, and to their  
prince whom he hath placed ouer them: the  
which kingdome the peculier place of all suche  
obedient subiectes, I beseeche God our  
heauenly father, for the same our sa-

uiour Iesus Christes sake to  
graunt vnto vs, to whom  
with the holy ghost be  
all laude, honour,  
and glozy, nowe  
and for euer,  
Amen.

Thus haue you heard the second part of this  
Homilie, nowe good people let by pray.

The prayer : as before.

D iiii

The

# The thirde part of the Homilie against disobedience and wylfull rebellion.

The thyrd part.



**S** I haue in the first part of this treatise shewed vnto you the doctrine of the holye scriptures, as concerning the obedience of true subiects to their princes, euen as well to such as be euill, as vnto the good: and in the second part of the same treatie confirmed the sayde doctrine by notable examles lyke wise taken out of the holy scriptures: so remayneth it now that I partly do declare vnto you in this thirde part, what an abominable sinne against GOD and man rebellion is, and howe dreadfull the wrath of God is kindled and inflamed agaynst all rebels, and what horrible plagues, punishments, & deathes, and finally eternall damnation doth hang ouer theyr heades: as howe on the contrary part good & obedient subiectes are in gods fauour, and be partakers of peace, quietnesse, and securitie, with other Gods manifold blessings in this worlde, and by his mercies

cies through our sauiour Christe, of lyfe euer-  
 lastyng also in the worlde to come. Howe horri-  
 ble a sinne agaynst God and man rebellion is,  
 can not possible be expessed accordyng vnto the  
 greatnes therof. For he that nameth rebellion,  
 nameth not a singuler, or one only sinne, as is  
 theft, robberie, murther, and such lyke: but he  
 nameth the whole puddle & sinke of al sinnes  
 agaynst God and man, agaynst his prince, his  
 countrey, his countreyemen, his parentes, his  
 children, his kinssfolkes, his freendes, & agaynst  
 al men bniuersally, al sinnes I say against god  
 and all men heaped together nameth he, that  
 nameth rebellion. For concerning the offence of  
 Gods maiestie, who seeth not that rebellion ry-  
 seth first by contempt of god and of his holy or-  
 dinaunces and lawes, wherein he so straightly  
 commaundeth obedience, so byddeth disobedi-  
 ence and rebellion? And besides the dishonour  
 done by rebelles vnto Gods holpe name, by  
 their breaking of the othe made to their prince,  
 with the attestation of Gods name and calling  
 of his maiestie to witnesse, who heareth not  
 the horrible othes, and blasphemies of Gods  
 holy name that are vled dayly amongst rebels,  
 that is eyther amongst them, or heareth the  
 trueth of their behauiour? who knoweth not  
 that rebels do not onely them selues leaue all  
 workes necessarie to be done vpon workedayes,  
 vndone, whyles they accomplish their abhomi-  
 nable worke of rebellion, and do compel others  
 that woulde gladly be well occupied, to do the

Rom. 13.

*The first table  
 of Gods lawe  
 broken by re-  
 bellion & the  
 sinnes of rebels  
 agaynst God.*

same: but also howe rebels do not onely leaue the Sabbath day of the Lorde vn sanctified, the Temple and Church of the Lorde vnresorted vnto, but also do by their workes of wickednes most horrible prophane & pollute the sabbath day, seruing Satan, & by doyng of his worke, making it the deuils day, in steede of the lordes day? Besides that, they compell good men that woulde gladly serue the Lorde assemblyng in his Temple and Church bypon his day, as becommeth the Lordes seruantes, to assemble & meete armed in the feelde, to resist the furie of such rebels. Yea & many rebels, lest they shoulde leaue any part of Gods commaundementes in the first table of his law vnbroken, or any sinne agaynst God vndone, do make rebellion for the mainteynaunce of their images & idols, and of their idolatrie committed, or to be committed by them: and in despite of God, cut and teare in sunder his holy worde, and treade it vnder their fecte, as of late ye knowe was done. As concerning the seconde table of Gods lawe, and all sinnes that may be committed agaynst man, who seeth not that they be all conceyned in rebellion? For first the rebels do not onely dishonour their prince the parent of their countrey, but also do dishonour & shame their naturall parentes, yt they haue any, do shame their kindred and freendes, do disherite and vndo for euer their chyl dren and heyres. Theftes, robberies, & murders, which of al sinnes are most lothed of most men, are in no men so muche nor so pernitioulye

*The fifth commaundement.*

*The sixth and the eight commaundement.*



nitiously & mischeuouſly, as in rebels. For the moſte errant theeuſes and cruelleſt murderers that euer were, ſo long as they reſtrayne from rebellion, as they are not many in number, ſo ſpreadeth their wickedneſſe & damnation vnto a ſewe, they ſpoyle but a ſewe, they ſhead the blood but of ſewe in compariſon. But rebels are the cauſe of infinite robberies, & murders of great multitudes, & of thoſe alſo whom they ſhoulde defende from the ſpoyle and violence of other: and as rebels are many in number, ſo doth their wickedneſſe & damnation ſpreade it ſelfe vnto many. And yf whoz dome & adulterie amongſt ſuch perſons as are agreeable to ſuche wickedneſſe, are (as they in deede be moſt damnable:) what are ſe forceable oppreſſions of matrones and mens wyues, and the violating and deſlowzyng of virgins and maydes, whiche are moſte ryſe with rebels, how horrible and damnable thinke you are they? Howe beſides that, rebels by breache of their ſapth geuen, and othe made to their prince, be guiltie of moſt damnable periurie, it is wonderous to ſee what falſe colours & fained cauſes, by ſclaunderous lyes made vpon their prince, and the counſellers, rebels will deuſe to cloke their rebellion withal, which is the worſt and moſte damnable of all falſe witneſſe bearing that may be poſſible. For what ſhould I ſpeake of coueting or deſiring of other mens wyues, houſes, lands, goodes, & ſeruauntes in rebels, who by their wylles woulde leaue vnto no man any thing of his owne?

*The ſeuenth  
commande-  
ment.*

*The nyne  
commande-  
ment.*

*The tenth  
commande-  
ment.*

Thus you see that al Gods lawes are by rebels violated and broken, and that all sinnes possible to be committed against god or man, be contained in rebellion: whiche sinnes yf a man list to name by the accustomed names of the seven capitall or deadly sinnes, as pride, enuie, wrath, couetousnesse, sloth, gluttonie, and lecherie, he shal finde them all in rebellion, and amongst rebels. For first, as ambition and desyre to be a loft, whiche is the propertie of pride, styrreth bp many mens mindes to rebellion: so cometh it of a luciferian pride and presumption, that a fewe rebellious subiects should set them selues bp agaynst the maiestie of their prince, against the wisdom of the counsellors, against the power and force of all nobilitie, and the faythfull subiectes and people of the whole Realme. As for enuie, wrath, murther, and desyre of blood, and couetousnesse of other mens goodes, landes, and lyuinges, they are the inseperable accidentes of all rebels, and peculiar properties that do vsually stirre bp wicked men vnto rebellion. Nowe suche as by riotousnesse, gluttonie, drunkennesse, excelle of apparell, and vnchristy games, haue wasted their owne goodes vnchrittly, the same are most apt vnto and most desirous of rebellion, whereby they trust to come by other mens goodes, vnlawfully and violently. And where other gluttons and drunkardes take to muche of suche meates and drinkes as are serued to tables, rebels wast and consume in short space al corne in barnes,

barnes, feedes, or els where, whole graners,  
 whole storehouses, whole cellers, deuour whole  
 flockes of sheepe, whole droues of oxen & kyne.  
 And as rebels that are marved, leauing their  
 owne wyues at home, do most vngreatly: so  
 much more do vnmarrid men worse then anye  
 stallandes or horses, beyng nowe by rebellion  
 set at libertie from correction of lawes whiche  
 bridled them befoze, whiche abuse by force other  
 mens wiues, and daughters, and rauishe bir-  
 gins, and maydens mosse shamefully, abomi-  
 nably, and damnable. Thus all sinnes, by all  
 names that sinnes may be named, and by all  
 meanes that all sinnes may be committed and  
 wrought, do all wholly vpon heapes solowe re-  
 bellion, & are to be founde altogether amongst  
 rebels. Nowe whereas pestilence, famine, and  
 warre, are by the holy scriptures declared to be  
 the greatest worldly plagues and miseries that  
 lightly can be, it is euident, that all the mis-  
 ries whiche all these plagues haue in them, do  
 wholly altogether solowe rebellion, wherein  
 as all their miseries be, so is there much more  
 mischeefe then in them all. For it is knowen  
 that in the resortyng of great companyes of  
 men together, whiche in rebellion happeneth  
 both vpon the part of true subiectes, and of  
 the rebels, by their close lying together, and  
 corruption of the ayre and place where they do  
 lye, with ordure and much filth, in the hoatte  
 weather: and by vnholosome lodging, and ly-  
 ing often vpon the grounde, specially in colde

2 Re 24. c.  
 14.

and wette wethers in winter, by their inholsome diet, and feeding at all times, and often by famine and lacke of meate and drinke in due tyme, and agayne by takyng to much at other tymes: It is well knowen I say, that aswell plagues and pestilences, as all other kyndes of sicknesse and maladies by these meanes growe bypon and amongst men, whereby mo men are consumed at the length, then are by dint of sword sodenly slaine in the feelde. So that not onely pestilences, but also all other sicknesse, diseases, and maladies do folow rebellion, which are much more horrible then plagues, pestilences, and diseases sent directly from god, as hereafter shall appeare more playnely.

And as for hunger and famine, they are the peculier companions of rebellion: for whyles rebels do in short tyme spoyle and consume all corne and necessarie prouision, whiche men with their labours had gotten and appoynted bypon, for their syndyng the whole yere after, and also do let all other men, husbandmen, and others, from their husbandrie, and other necessarie workes, whereby prouision shoulde be made for times to come, who seeth not that extreme famine and hunger must needes shortly ensue and folowe rebellion? Now whereas the wise kyng and godlye prophete David iudged warre to be worse then eyther famine or pestilence, for that these two are often suffered by God, for mans amendment, and be not synnes of them selues: but warres haue alwayes the synnes

finnes and mischeefes of men vpon the one side  
 or other toynd with them, and therefore is  
 warre the greatest of these worldly mischeefes:  
 but of all warres, ciuill warre is the worst, and  
 farre more abominable yet is rebellion then  
 any ciuill warre, being vnworthy the name of  
 any warre, so farre it exceedeth all warres in  
 all naughtinesse, in all mischeefe, and in al abo-  
 mination. And therefore our sauour Christe  
 denounceth desolation and destruction to that  
 Realme, that by sedition and rebellion is diui-  
 ded in it selfe. Nowe as I haue shewed before,  
 that pestilence & famine, so is it yet more euident  
 that al the calamities, miseries, and mischeefes  
 of warre, be more greuous, & do more folowe  
 rebellion then any other warre, as being farre  
 worse then all other warres. For not onely  
 those ordinarie and vsuall mischeefes and mi-  
 series of other warres do folowe rebellion, as  
 cozne, and other thinges necessarie to mans  
 life to be spoyled, houses, villages, townes, ci-  
 ties to be taken, sacked, burned, and destroyed,  
 not only many wealthie men, but whole coun-  
 treys to be impouerished, and vtterly beggered,  
 manye thousandes of men to be slaine & mur-  
 thered, women & maydes to be violated and de-  
 flowred: which thinges when they are done by  
 forraigne enemies, we do much mourne, as we  
 haue great causes, yet are all these miseries  
 without any wickednesse wrought by any our  
 countrey men. But when these mischeefes are  
 wrought in rebellion by them that shoulde be

Mat 12. b.

freendes, by countreyemen, by kinsmen, by those that shoulde defende their countrey, and countreyemen from such miseries, the miserie is nothing so great, as is the mischeefe and wickednesse when the subiectes vnnaturally do rebell agaynst their prince, whose honour & lyfe they shoulde defende, though it were with losse of their owne lyues: countreyemen to disturbe the pulique peace, and quietnesse of their countrey, for defence of whose quietnesse they should spend their lyues: the brother to seeke, & often to worke the death of his brother, the sonne of the father, the father to seeke or procure the death of his sonnes, being at mans age, and by their faultes to disherit their innocent children and kinsmen their heyres for euer, for whom they myght purchase liuinges and landes, as naturall parentes do take care and paynes, and be at great costes and charges: and vniuersally in steade of all quietnesse, ioy, and felicitie, which do folowe blessed peace and due obedience, to bring in all trouble, sorowe, disquietnesse of mindes and bodyes, and all mischeefe and calamities, to turne all good order vpsyde downe, to bryng all good lawes in contempt, and to treade them vnder feete, to oppresse all bertue and honestie, and all bertuous and honest persons, and to set all vice and wickednes, and all vicious and wicked men at libertie, to worke their wicked wylls, whiche were before bridled by holsome lawes, to weaken, to overthrowe, and to consume the strength of the

Realme



Prou. 14.

Realme their naturall countrey, as well by the  
spendynge and wastynge of the money and trea-  
sure of the prince and Realme, as by murthe-  
ring of the people of the same, their owne coun-  
treymen, who shoulde defende the honour of  
their prince, and libertie of their countrey a-  
gaynst the inuasion of forraigne enemies: and  
so finally to make their countrey thus by their  
mischeefe weakened, redie to be a pray & spoyle  
to all outward enemies that wyl inuade it, to  
the vtter and perpetuall captiuitie, slauerie,  
and destruction of all their countrey men, their  
chyl dren, their freendes, their kinnsfolkes, left  
aliue, whom by their wicked rebellion they  
procure to be deliuered into the handes of for-  
raigne enemies, as muche as in them doth lye.  
In forraigne warres our countrey men in ob-  
tayning the victorie, wyne the prayse of bali-  
auntnesse, yea and though they were ouercom-  
med and slaine, yet wyne they an honest com-  
mendation in this worlde, and dye in a good  
conscience, for seruing God, their prince, and  
their countrey, and be chyl dren of eternall sal-  
uation: But in rebellion howe desperate and  
strong so euer they be, yet wyl they shame here  
in fightynge agaynst God, their prince, & coun-  
trei, and therefore iustly do fall headlong into  
hell yf they dye, and lye in shame and fearefull  
conscience, though they escape. But common-  
ly they be rewarded with shamefull deathes,  
their heades & carcases set vpon poles, or han-  
ged in chaynes, eaten with kites and Crowes,

The thirde part. Against disobedience

Rom. 13.

iudged vnworthy the honour of buriall, and so their soules, yf they repent not) as commonly they do not) the deuyl harreth them into hell, in the midst of their mischeefe. For which dreadfull execution saint Paul sheweth the cause of obedience, not only for feare of death, but also in conscience to Godwarde, for feare of eternall damnation in the worlde to come.

Wherefore good people, let vs as the chyldren of obedience, feare the dreadfull execution of God, and lyue in quiet obedience, to be the chyldren of euerlasting saluation. For as heauen is the place of good obedient subiectes, and hell the prison and dungeon of rebels agaynst God & their prince: so is that Realme happie where most obedience of subiectes doth appere, being the very figure of heauen: and contrarywyse, where most rebellions and rebels be, there is the expresse similitude of hell, and the rebelles them selues are the very figures of feedes and deuyls, and their captayne the vngodly father of Lucifer and Satan, the prince of darkness, of whose rebellion as they be folowers, so shall they of his damnation in hell vndoubtedly be partakers, and as vndoubtedly chyldren of peace the inheritours of heauen with God the father, God the sonne, and God the holie ghost: To whom be all honour and glorie for euer and euer, Amen.

Thus haue you hearde the thirde part of this Homilie, nowe good people let vs pray.

The prayer: as before.

The

# The fourth part of *the Homilie against disobedience* and wylfull rebellion,

## ¶ The fourth part.



**L**ette your further instructi-  
on (good people) to shewe  
vnto you howe muche al-  
mightie God doth abhorre  
disobedience and wylfull  
rebellion, specially when  
rebelles aduaunce them  
selues so hye, that they  
arme them selues with weapon, and stande in  
felde to fight agaynst God, their prince, & their  
countrey: it shall not be out of the way to shew  
some examples set out in scriptures, writtē for  
our eternall erudition. We may soone knowe  
(good people) how heinous offence the trechery  
of rebellion is, yf we call to remembraunce the  
heauie wꝛath and dreadfull indignation of al-  
mightie God against such subiectes as do onely  
but inwardly grudge, mutter, and murmur a-  
gainst their gouernours, though their inwarde  
treasoꝛ so priuily hatched in their bꝛeastes, come  
not to open declaration of their doynges, as  
harde it is whom the deuil hath so farre entised  
against gods word to kepe them selues there: no  
he meaneth still to blow the cole, to kindle their  
rebellious heartes to flame into open deedes,

The fourth part. Against disobedience

Num.11.a.  
Num.12.c.10  
Num.16.  
Psal.77.

Num.16.

Exod.16.b.  
7.&c.

yt he be not with grace speedly withstanded.  
Some of the chyldren of Israel, being murmur-  
ers agaynst their magistrates appoynted ouer  
them by God, were stricken with soule leprosie:  
many were burnt by with fyre sodaynly sent  
from the Lorde: Sometime a great sort of thou-  
sandes were consumed with the pestilence:  
sometyme they were stinged to death with a  
straunge kinde of fierie serpentes: and (whiche  
is most horrible) some of the captaynes with  
their bande of murmurers, not dying by anye  
vsuall or naturall death of men, but the earth  
opening, they with their wyues, chyliden, and  
families were swallowed quicke downe into  
hell. whiche horrible destructions of suche Is-  
maelites as were murmurers agaynst Moyses,  
appoynted by God to be their head and cheefe  
magistrate, are recorded in the booke of Num-  
bers, and other places of the scriptures, for  
perpetuall memorie and warning to all sub-  
iectes howe highly God is displeased with the  
murmuring and euyll speakyng of subiectes  
agaynst their princes, for that as the scripture  
recozdeyth, their murmure was not agaynst  
their prince onely, beyng a mortall creature,  
but agaynst God hym selfe also. Howe yt suche  
straunge and horrible plagues, dyd fall vppon  
such subiectes as did only murmure and speake  
euill agaynst their heades: what shall become  
of those most wicked impes of the deuyl that  
do conspire, arme them selues, assemble great  
numbers of armed rebels, and leade them with  
them

# and wyfull rebellion. The fourth part.

them agaynst their prince and countrey, spoyle  
 yng and robbing, kylling and murthering all  
 good subiectes that do withstand them, as ma-  
 ny as they may preuaile agaynst. But those ex-  
 amples are written to stay vs, not onely from  
 suche mischeefes: but also from murmuring, or  
 speaking once an euil word agaynst our prince,  
 which though any shoulde do neuer so secretly,  
 yet do the holy scriptures shewe that the very  
 byrdes of the ayre wyll bewray them: and these Eccl.10.d.  
 so many examples befoze noted out of the same  
 holy scriptures do declare, that they shall not  
 escape horrible punishmentes therefore. Now  
 concerning actuall rebellion amongst manye  
 examples thereof set forth in the holye scrip-  
 tures, the example of Absolon is notable, who  
 entring into conspiracie agaynst kyng Dauid 2.Re.15.c.12.  
 his father, both bled the aduise of very wittie &c.17.a.1.  
 men and assembled a very great and huge com- &c.11.&c.18.  
 pany of rebels: the whiche Absolon though he b.7 Si.  
 were most goodly of person, of great nobilitie,  
 being the kinges sonne, in great fauour of the  
 people, and so dearely beloued of the kyng hym  
 selfe, so muche that he gaue commaundement  
 that (not withstandyng his rebellion) his lyfe  
 shoulde be saued: when for these consyderati- 2.Re.18.b.5  
 ons, most men were a frayde to lay their handes  
 vpon him, a great tree stretching out his arme,  
 as it were for that purpose, caught him by the  
 great and long bushe of his goodly heere, lap- 2.Re.18.b.9  
 pyng about it as he fled hastily bareheaded vnder  
 the sayde tree, and so hanged him vp by the  
 heere

heere of his head in the ayre, to geue an eternal document, that neyther comelynesse of personage, neither nobilitie, nor fauour of the people, no nor the fauour of þe kyng him selfe, can saue a rebell from due punishment: **GOD** the kyng of all kynges beyng so offended with him, that rather then he shoulde lache due execution for his treason, euery tree by the way wyl be a gallous or gibbet vnto hym, and the heere of his owne head wyl be vnto hym in steade of an haulter to hang hym by with, rather then he shoulde lache one: A fearefull example of Gods punishment (good people) to consyder. Howe Achitophel, though otherwys an exceeding wysse man, yet the mischeuous counsellor of Absolon, in this wicked rebellion, for lacke of an hangman, a conuenient seruitour for suche a traytour, went and hanged by hym selfe, a woorthy ende of all false rebelles, who rather then they shoulde lache due execution, wyl by Gods iust iudgement, become hangmen vnto them selues. Thus happened it to the captaynes of that rebellion: besyde fourtie thousande of rascall rebels slayne in the feelde, and in the chace. Lyke wysse is it to be seene in the holye scriptures, howe that great rebellion which the traytor Seba moued in Israel, was sodenly appeased, the head of the captayne traytor (by the meanes of a feelie woman) beyng cut of. And as the holy scriptures do shewe, so doth dayly experience proue, that the counsels, conspiracies, and attemptes of rebels, neuer take

Achitophel

2. Re. 15. c. 12.

&amp; 16. d. 21. 23

&amp; 17. f. 23.

2. Re. 18. c. 7.

8. 9.

2. Reg. 20.

Psal. 20. b. 12.



toke effect, neyther came to good, but to mosse horrible ende. For though God do often tymes prosper iust and lawfull enemies, whiche be no subiectes, agaynst their forraigne enemies, yet dyd he neuer long prosper rebellious subiectes agaynst their prince, were they neuer so great in aucthoritie, or so manye in number. Ioue princes, or kynges, (for so the scripture termeth them) with al their multitudes, could not preuaile agaynst Chodorlaomor, hnto whom they had promised loyaltie and obedience, and had continued in the same certayne yeres, but they were al ouerthrowen and taken prisoners by hym: but Abraham with his familie a kinde folkes, an handfull of men in respect, owyng no subiection hnto Chodorlaomor, ouerthrewe hym and all his hoast in battell, and recouered the prisoners, and deliuered them. So that though warre be so dreadfull and cruel a thing, as it is, yet doth God often prosper a fewe in lawefull warres with forraigne enemies agaynst many thousandes: but neuer yet prospered he subiectes being rebelles agaynst their naturall soueraigne, were they neuer so great or noble, so many, so stout, so wittie, and polittike, but alwayes they came by the ouerthrow, and to a shamefull ende: so much doth God abhurre rebellio, moze then other warres, though otherwyle being so dreadfull, and so great a destruction to mankinde. Though not only great multitudes of the rude and rascall commons, but sometyme also men of great wit, nobilitie,

Gen. 14.

2. Re. 15. c. 12.

and auctoritie haue moued rebellions against their lawfull princes, (whereas true nobilitie shoulde most abhorre suche vilanous, and true wisdom shoulde most detest suche frantike rebellion) though they woulde pretende sundrie causes, as the redresse of the common wealth, (whiche rebellion of all other mischeefes doth most destroy) or reformation of religion (whereas rebellion is most agaynst all true religion) though they haue made a great shewe of holpe meanyng by begynning their rebellions with a counterfet seruice of God, (as dyd wicked Absolon begyn his rebellion with sacrificyng vnto God) though they display, and beare about ensignes, and banners, whiche are acceptable vnto the rude ignoraunt common people, great multitudes of whom by suche false pretences and shewes they do deceaue, and drawe vnto them: yet were the multitudes of the rebelles neuer so huge and great, the captaynes neuer so noble, politike, and wittie, the pretences faigned to be neuer so good and holpe, yet the speeche ouerthrowe of all rebels, of what number, state, or condition so euer they were, or what colour or cause so euer they pretended is, a euer hath ben suche, that God thereby doth shewe that he alloweth neyther the dignitie of any person, nor the multitude of any people, nor the weight of any cause as sufficient for the whiche the subiectes may moue rebellion against their princes. Turne ouer and reade the histories of all nations, looke ouer the Chronicles of our owne

owne countrey, call to mynde so many rebellions of olde tyme, and some yet freshe in memorie, ye shall not fynde that God euer prospered any rebellion agaynst theyr naturall and lawfull prince, but contrarywyse that the rebelles were ouerthrowen and slayne, & suche as were taken prysoners, dreadfully executed. Consyder the great and noble families of Dukes, Marqueses, Earles, & other Lordes, whose names ye shall reade in our Chronicles, now cleane extinguished & gone, and seeke out the causes of the decaye, ye shall fynde that not lache of issue and heyres male, hath so muche wrought that decay, and waste of noble blooddes and houses, as hath rebellion. And for somuche as the redresse of the common wealth hath of olde ben the vsuall sayned pretence of rebels, and religion nowe of late begynneth to be a colour of rebellion: let all godlye and discrete subiectes consyder wel of both, and first concernyng religion. If peaceable kyng Salomon was iudged of God to be more meete to buylde his temple (wherby the ordering of religion is ment) then his father kyng Dauid, though otherwyse a mosse godly kyng, for that Dauid was a great warriar, and had shed muche blood, though it were in his warres agaynst þe enemies of God: of this may all godly and reasonable subiectes consyder, that a peaceable prince, specially our mosse peaceable & mercifull Queene, who hath hitherto shed no blood at al, no not of her most deadly enemies, is more lyke, and farre meeter

either to set bp, or to mayntayne true religion, then are blooddy rebelles, who haue not shed the blood of Gods enemies, as king Dauid had done, but do seeke to shed the blood of Gods freendes, of theyr owne countrey men, and of theyr owne moste deare freendes and kynsefolke, yea the destruction of theyr moste gracious prince and naturall countrey, for defence of whom they ought to be redye to shed theyr blood, yf neede shoulde so require. what a religion it is that suche men and by suche meanes woulde restore, may easily be iudged: euen as good a religion surely, as rebelles be good men and obedient subiectes, and as rebellion is a good meane of redresse and reformation, beyng it selfe the greatest deformation of all that may possible be. But as the trueth of the Gospell of our sauour Christ beyng quietly and soberly taught, though it do cost them theyr lyues that do teach it, is able to mayntayne the true religion: so hath a frantike religion neede of such furious maynteynaunces as is rebellion, and of suche patrons as are rebelles, beyng redye not to dye for the true religion, but to kyll all that shall or dare speake agaynst theyr false superstition and wicked idolatrie. Nowe concerning pretences of any redresse of the common wealth made by rebelles, euery man that hath but halfe an eye, may see howe bayne they be, rebellion beyng as I haue before declared, the greatest ruine and destruction of all common wealthes that may be possible. And who so  
looketh

looketh on the one part vppon the persons and gouernement of the Queenes moſte honourable counsellors, by the experiment of ſo many peres prooued honourable to her Maieſtie, and moſte profitable and beneficial vnto our countrey and countrey men, and on the other part, conſydereth the persons, ſtate. and conditions of the rebelles them ſelues, the reformers, as they take vpon them, of the preſent gouernement: he ſhall fynde that the moſt raſhe & harebrained men, the moſt greateſt bnthriftes, that haue moſt lewdly waſted theyr owne goodes & landes, thoſe that are ouer the eares in debt, and ſuche as for theſtes, robberies, and murders, dare not in any well gouerned common wealth, where good lawes are in force, ſhewe their faces, ſuch as are of moſt leud and wicked behauiour, and lyfe. and all ſuch as wil not, or can not liue in peace, are alwaies moſt redye to moue rebellio, or to take part with rebels. And are not theſe meete men to ſerue you, to reſtore the common wealth decayed, who haue ſo ſpoiled and conſumed all theyr owne wealth and thriſt: and very lyke to mende other mens manners, who haue ſo byle byces, and abominable conditions them ſelues? Surely that whiche they falſely cal reformation, is in deede not onely a defacyng or a deformation, but alſo an vtter deſtruction of al common wealth, as would well appeare, myght the rebelles haue theyr willes, and doth right well and to wel appeare by theyr doyng in ſuche places of the countrey

where rebels do route, where though they tary  
but a very litle while, they make such reformation,  
that they destroy al places, & bindo all men  
where they come, that the chylde yet vnborne  
may rue it, and shal many yeres hereafter curse  
them. Let no good and discrete subiectes there-  
fore folowe the flagge or banner displayed to  
rebellion, and borne by rebels, though it haue  
the image of the plough painted therein, with,  
**God speede the plough,** wrytten vnder in  
great letters, knowyng that none hynder the  
plough more then rebels, who will neither go  
to the plough them selues, nor suffer other that  
woulde go vnto it. And though some rebelles  
beare the picture of the five woundes paynted,  
agaynst those who put theyr onely hope of sal-  
uation in the woundes of Christe, not those  
woundes which are painted in a clout by some  
leude paynter, but in those woundes whiche  
Christe hym selfe bare in his pretious bodye:  
though they litle knowyng what the crosse of  
Christe meaneth, whiche neither caruer nor  
paynter can make, do beare the image of the  
crosse paynted in a ragge, agaynst those that  
haue the crosse of Christ painted in their harts,  
yet though they paynt withal in their flagges,  
*Hoc signo vinces,* **By this signe thou shalt  
get the victoꝝy:** by a most fond imitatio of the  
polie of Constantinus magnus, that noble Chri-  
stian Emperour, and great conquerer of Gods  
enemies, a most vnmeet enseigne for rebels, the  
enemies of God, theyr prince and countrey: or  
what



what other banner so euer they shall beare, yet let no good and godly subiect vpon any hope of victorie or good successe, folowe suche standarde bearers of rebellion. For as examples of suche practises are to be found as well in the histories of olde, as also of latter rebellions in our fathers and our freshe memorie: so notwithstanding these pretences made, and banners borne, are recorded withall vnto perpetual memorie, the great & horrible murders of infinite multitudes and thousandes of the common people slayne in rebellion, the dreadfull executions of the aucthours and captaines, the pitiful vndoing of their wiues and children, and disheriting of the heires of the rebels for euer, the spoiling, wasting, & destruction of the people and countrey where rebellion was first begun, that the chylde then yet vnborne might rue and lament it, with the finall ouerthrowe, and shamefull deathes of all rebels, set forth as well in the histories of forraigne nations, as in the Chronicles of our owne countrey, some thereof beyng yet in freshe memozy, which if they were collected together, woulde make many volumes and bookes: but on the contrary part, al good luck, successe, & prosperitie that euer happened vnto any rebels of any age, time, or countrey, may be contayned in a very fewe lines, or wordes.

Wherefore to conclude, let all good subiectes considerpng how horrible a sinne against god, their prince, their countrey, and countreyemen, agaynst all gods and mans lawes rebellion is,

beyng in deede not one seuerall sinne, but a'l  
 sinnes agaynst God and man heaped together,  
 consydering the mischeuous lyfe & deedes, and  
 the shameful endes and deathes of al rebels hi-  
 therto, and the pitiful vndoing of theyr wiues,  
 children, and families, and disheriting of theyr  
 heyres for euer, and aboue all thynges consyde-  
 ring the eternall damnation that is prepared  
 for al impenitent rebels in hel with Satan the  
 first founder of rebellion, and graund captaine  
 of all rebels, let all good subiectes I say, consy-  
 deryng these thinges, auoyde and flee al rebel-  
 lion, as the greatest of all mischeefes, & embrace  
 due obedience to God & our prince, as the grea-  
 test of all vertues, that we may both escape all  
 euyls and miseries that do folowe rebellion in  
 this worlde, and eternall damnation in the  
 world to come, and enioy peace, quietnesse, and  
 securitie, with all other Gods benefites & bles-  
 singes, which folowe obedience in this life, and  
 finally may enioy the kyngdome of heauen the  
 peculier place of all obedient subiectes to God  
 and their prince, in the world to come: which I  
 beseeche God the king of all kings, graunt vnto  
 vs for the obedience of his sonne our sauour  
 Iesus Christe, vnto whom with the father and  
 the holy ghost, one God and kyng immortal, al  
 honour, seruice, and obedience of all his crea-  
 tures is due for euer and euer. Amen.

Thus haue you heard the fourth part of this  
 Homilie, now we good people let vs pray.

The prayer : as before,

The

# ☛ The fifth part of the Homilie against disobedience and wylfull rebellion.

## The fifth part.



¶ Hereas after both doctrine  
and examples of due obedi-  
ence of subiectes to theyr  
princes, I declared lastlye  
vnto you what an abomi-  
nable sinne agaynst God  
and man rebellion is, and  
what horrible plagues, pu-  
nishmentes, and deathes, with death euerla-  
sting finally doth hang ouer the heades of all  
rebels: it shall not be either impertinent or un-  
profitable now to declare who they be, whom  
the deuyll the fyrst aucthour and founder of re-  
bellion, doth cheefely vse to the stirryng vp of  
subiectes to rebel against their lawfull princes:  
that knowing them ye may flee them and their  
damnable suggestions, auoyde all rebellion,  
and so escape the horrible plagues, and dreadfull  
deathes, and damnation eternal finally due to  
all rebelles.

¶ Though many causes of rebellion may be  
reckened, and almost as many as there be vices  
in men & women, as hath ben before noted: yet  
in this place I wyll only touche the principall  
& most vsual causes, as specially ambition and  
G iiii ignoraunce.

ignorance. By ambition, I meane the vnlaw-  
 full & restless desire in men to be of higher estate  
 then god hath geuen or appoynted vnto them.  
 By ignorance, I meane no vnskillfulnesse in  
 artes or sciences, but the lacke of knowledge of  
 Gods blessed wyl declared in his holy worde,  
 whiche teacheth both extremely to abhorre all  
 rebellion as the roote of al mischiefe, & specially  
 to delight in obedience as the begynnyng and  
 foundation of al goodnesse, as hath ben also be-  
 fore specified. And as these are the two cheefe  
 causes of rebellion: so are there speciallye two  
 sortes of men in whom these vices do raigne,  
 by whom the deuill the auctor of al euil doth  
 cheefely stirre vp al disobedience and rebellion.  
 The restless ambitious hauyng once determi-  
 ned by one meanes or other to atcheue to their  
 intended purpose, when they can not by law-  
 full and peaceable meanes clyme so high as they  
 do desyre, they attempt the same by force and  
 violence: wherein when they can not preuaile  
 agaynst the ordinarie auctoritie and power of  
 lawfull princes and gouernours them selues  
 alone, they do seeke the ayde and helpe of the  
 ignorant multitude, abusyng them to their  
 wicked purpose. wherfore seeyng a fewe ambi-  
 tious & malicious are the auctours & heades,  
 and multitudes of ignorant men are the mi-  
 nisters and furtherers of rebellion, the cheefe  
 poynt of this part shalbe aswell to notifie to  
 the simple & ignorant men, who they be, that  
 haue ben and be the vsuall auctours of rebel-  
 lion,

lion, that they may know them: and also to admonithe them to be ware of the subtil suggesti-  
 ons of such restless ambitious persons, & so to  
 flee them: that rebellions (though attempted  
 by a few ambitious) through the lack of main-  
 teynance by any multitudes, may speedylpe  
 and easily without any great labour, daunger,  
 or damage be repressed & clearely ertinguished.  
 It is well knowen as well by all histories, as by  
 dayly experience, that none haue eyther more  
 ambitiously aspyred aboue Emperours, Kin-  
 ges, and Princes, nor haue more pernitiouly  
 mooued the ignoraunt people to rebellion a-  
 gaynst theyr princes, then certayne persons  
 which falsely chalenge to them selues to be on-  
 ly counted and called spirituall. I must there-  
 fore here yet once agayne brefely put you good  
 people, in remembraunce out of Gods holpe  
 worde, how our sauour Iesus Christ, and his  
 holy apostles, the heades and cheefe of all true  
 spirituall and ecclesiastical men, behaued them  
 selues towarde the princes and rulers of their  
 time, though not the best gouernors that euer  
 were, that you be not ignoraunt whether they  
 be the true disciples and folowers of Christe  
 and his apostles, and so true spirituall men,  
 that eyther by ambition do so hyghly aspyre, or  
 do most malitiouly teach, or most pernitiouly  
 do execute rebellion agaynst theyr lawful prin-  
 ces, beyng the worst of al carnal workes, & mil-  
 cheuous deedes. The holy scriptures do teache  
 most expressely that our sauour Christ him selfe,

Mat. 17. d. 25.

Mar. 12 b. 14

Luk. 20. d. 25

Mat. 27.

Luk. 23.

Rom. 13. a. 1.

&amp;c.

1. Tim. 2. a. 1.

1. Pet. 2. c. 13.

Iohn. 6. b. 15.

&amp;c. 18 f. 36.

Mat. 20. d. 25

Mar. 10. f. 42

Luk. 22. c. 25.

Mat. 23. a. 8.

Luk. 9. f. 46.

2. Cor. 1. d. 24

1. Pet. 5. a. 3.

and his holy apostle saint Paul, saint Peter, with others, were vnto the magistrates & higher powers, which ruled at they? being vpon the earth, both obedient them selues, & did also diligently and earnestly exhort all other Christians to the lyke obedience vnto they? princes and gouernours: whereby it is euident that men of the cleargie, & ecclesiasticall ministers, as they? successours, ought both them selues specially and before others to be obedient vnto their princes, and also to exhort al others vnto the same. Our sauour Christe lyke wyse teaching by his doctrine that his kyngdome was not of this world, did by his example in fleeing from those that woulde haue made hym kyng, confirme the same: expressely also forbidding his apostles, and by them the whole cleargie, all princely dominion ouer people and nations, and he and his holy apostles lyke wyse, namely Peter and Paul, dyd forbyd vnto all ecclesiasticall ministers dominion ouer the Church of Christe. And in deede whyles that ecclesiasticall ministers continued in Christes Church in that order that is in Christes worde prescribed vnto them, and in Christian kyngdomes kept them selues obedient to they? owne princes, as the holy scripture do teache them: both was Christes Church more cleare from ambitious emulations & contentions, and the state of Christian kyngdomes lesse subiect vnto tumultes and rebellions. But after that ambition and desyre of dominion entred once into ecclesiasticall



ecclesiasticall ministers, whose greatnes after the doctrine & example of our sauour, shoulde cheefely stand in humblyng of them selues: and that the byshop of Rome beyng by the order of Gods worde none other then the bishop of that one see and diocesse, and neuer yet well able to gouerne the same, dyd by intollerable ambition chalenge not onely to be the head of all the Church dispersed throughout the worlde, but also to be Lorde of all the kyngdomes of the worlde, as is expressely set forth in the booke of his owne Canon lawes, mosse contrary to the doctrine and example of our sauour Christe, whose Vicar, and of his holy apostles, namely Peter, whose successour he pretendeth to be: after his ambition entred, & this chalenge once made by the Byshop of Rome, he became at once the spoyler and destroyer both of the Church, whiche is the kyngdome of our sauour Christe, and of the Christian Empyre, and all Christian kyngdomes, as an vniuersall tyrant ouer all. And whereas before that chalenge made, there was great amitie and loue amongst the Christians of al countreys, herebpon began emulation, and much hatred betweene the Byshop of Rome and his cleargie and freendes on the one part, and the Grecian cleargie and Christians of the east on the other part, for that they refused to acknowledge any such supreme auctoritie of the Byshop of Rome ouer them: the Byshop of Rome for this cause amongst other, not onely namyng them,

Mat. 18 a. 4.  
& 20. d. 28.  
Luk. 9. f. 48.  
& 22. c. 27.

Sext. decree  
lib. 3. tit. 16.  
cap. vnico.  
& lib. 5. tit.  
9. cap. 5.  
in glossa.

and taking them for schismatikes, but also neuer ceassing to persecute them, and the Emperours who had theyr see and continuance in Grece, by stirring of the subiectes to rebellion agaynst theyr soueraigne lordes, and by ray- syng deadly hatred and most cruell warres betweene them and other Christian princes.

And when the bishops of Rome had translated the tittle of the Emperour, and as much as in them did lie, the Empire it selfe from their lord the Emperour of Grece, and of Rome also by ryght, vnto the Christian princes of the west, they became in short space no better vnto the west Emperours, then they were before vnto the Emperours of Grece: for the vsuall discharging of subiectes from theyr othes of fidelitie made vnto the Emperours of the west theyr soueraigne lordes, by the Bishoppes of Rome: the vnnaturall stirring by of the subiectes vnto rebellion agaynst theyr princes, yea of the sonne agaynst the father, by the Bishop of Rome: the moste cruell and blooddy warres rayled amongst Christian princes of all kyngdomes, the horrible murder of infinite thousandes of Christian men beyng slayne by Christians: and whiche ensued thereupon, the pitifull losse of so many goodly cities, countreys, dominions, and kyngdomes, sometyme possessed by Christians in Asia, Africa, and Europa: the miserable fall of the Emperour and Church of Grece, sometyme so most flourishing part of Christendome in the handes of Turkes;

kes: the lamentable diminishing, decay, and ruine of Christian religion: the dreadful encrease of Paganitie, and power of the Infidels and miscreantes, & all by the practise and procurement of the Byshop of Rome cheefely, is in the histories, and chronicles written by the byshop of Romes owne fauourers and freendes, to be seene, and is wel knowne vnto all suche as are acquaynted with the sayde histories.

The ambitious intent and most subtile driftes of the bishops of Rome in these their practises, appeared evidently by theyr bolde attempt in spoyling and robbing the Emperours of their townes, cities, dominions and kyngdomes in Italie, Lumbardie, and Cicilie, of auncient ryght belongyng vnto the Empire, & by the ioyning of them vnto theyr Byshoprike of Rome, or els geuing them vnto straungers to holde them of the Church and Bishops of Rome as in capite, and as of the cheefe lordes thereof: in whiche tenure they holde the most part thereof even at this day. By these ambitious and in deede traiterous meanes, and spoyling of theyr soueraine lordes, the byshops of Rome of priestes, and none other by ryght then the byshoppes of one citie and diocesse, are by false usurpation become great lordes of many dominions, mighty princes, yea or Emperours rather, as clayming to haue diuers princes & kinges to theyr vassalles, liege men, and subiectes: as in the same histories writte by theyr owne familiers & courtiers is to be seene. And in deede since the

tyme that the Bishops of Rome by ambition, treason, and usurpation atcheeued and attey-  
ned to this height and greatnesse, they behaued  
them selues more like princes, kinges, and Em-  
perours in al things, then remayned like prie-  
stes, bishops, & ecclesiasticall, or (as they would  
be called) spiritual persons in any one thing at  
all. For after this rate they haue handled other  
kinges and princes of other Realmes through-  
out Christendome, as well as they: soueraigne  
lordes the Emperours, vsually discharging  
their subiectes of they: oth of fidelitie, & so stir-  
ring them vp to rebellion agaynst they: natu-  
rall princes, whereof some examles shall in  
the last part hercof be notified vnto you.

Wherefore let all good subiectes, knowyng  
these the speciall instrumentes, and miniders  
of the deuyl, to the stirryng vp of al rebellions,  
auoyde and flee them, and the pestilent sugge-  
stions of suche forraigne vsurpers, and they:  
adherentes, and embrace all obedience to God,  
& they: naturall princes and soueraignes, that  
they may enioy gods blessings and they: prin-  
ces fauour, in al peace, quietnesse, & securitie in  
this world, and finally attayne through Christ  
our sauour, lyfe euerlastyng in the worlde to  
come: which god the father for the same our sa-  
uour Iesus Christ his sake graunt vnto vs al,  
to whom with the holy ghost, be al honour and  
glozy, world without ende. Amen.

Thus haue you hearde the sixt part of this  
Homilie, now good people let vs pray.

The prayer: as before.

# The sixt and last

*part of the Homilie agaynst diso-  
bedience and wylfull  
rebellion.*

The sixt part.



Now whereas the ini-  
uries, oppressions,  
rauenie, & tyrannie  
of the B. of Rome,  
bſurpyng aſwell a-  
gainſt their natural  
Lordes the Empe-  
rours, as agaynſt all  
other Chriſtian kyn-  
ges, and kingdomes,  
and their continuall

ſtirring of ſubiectes vnto rebellions agaynſt  
theyr ſoueraigne lordes, whereof I haue part-  
lye admonyſhed you before, were intollerable:  
and it may ſeeme more then maruell that anye  
ſubiectes woulde after ſuche ſort holde with  
bnnaturall ſoſraigne bſurpers, agaynſt their  
owne ſoueraigne lordes, and natural countrey:  
It remaineth that I do declare the meane  
whereby they compaſſed theſe matters, and ſo  
to conclude this whole treatie of due obediẽce,  
and agaynſt diſobediẽce, & wylfull rebellion.

¶ iiii

You

Of igno-  
raunce of  
the simple  
people, the  
latter part.

You shall vnderstande, that by ignoraunce of Gods worde, wherein they kept all men, specially the common people, they wrought and brought to passe all these things, making them beleue that all they sayde was true, all that they dyd was good and godlye: and that to holde with them in al thinges, agaynst father, mother, prince, countrey, and all men, was most meritorious. And in deede what mischeefe wyll not blynde ignoraunce leade simple men vnto?

Matth. 27.  
Luke. 23.

Luke. 23.  
c. 34.  
i. Cor. 2.  
b. 8.

Iohn. 15. d.  
21. & 16. c.  
23.

By ignoraunce the Iuishe cleargie induced the common people to aske the deliuerie of Barabbas the seditious murtherer, and to sue for the cruell crucifyng of our sauour Christe, for that he rebuked the ambition, superstition, and other vices of the hye priestes and cleargie. For as our sauour Christe testifieth, that those who crucified hym wyll not what they dyd: so doth the holy apostle Saint Paul say, If they had knowen, yf they had not ben ignoraunt, they woulde neuer haue crucified the Lorde of glory: but they knewe not what they dyd. Our sauour Christe hym selfe also foretewed that it should come to passe by ignorance, that those who shoulde persecute and murther his true apostles and disciples, shoulde thynke they dyd God acceptable sacrifice, and good seruice: as it also is verified euen at this day. And in this ignoraunce haue the Bishops of Rome kept the people of God, specially the common sort, by no meanes so much: as by the withdrawing of the worde



worde of GOD from them, and by keeping it vnder the bale of an vnknowne straunge tongue. For as it serued the ambitious humour of the Bishops of Rome, to compell al nations to vse the naturall language of the citie of Rome, where they were Bishops, whiche shewed a certayne acknowledging of subiection vnto them: so yet serued it muche more their craftie purpose, thereby to kepe all people so blinde, that they not knowyng what they prayed, what they beleued, what they were commaunded by God, myght take all their commaundementes for Gods. For as they would not suffer the holy scriptures or Church seruice to be vsed or had in any other language then the latine: so were very fewe euen of þe most simple people, taught the Lordes prayer, the articles of the fayth, and the ten commaundementes, other wyse then in latine, whiche they vnderstoode not: by whiche vniuersall ignoraunce, all men were readie to beleue what so euer they sayde, & to do what so euer they commaunded. For to imitate the apostles phrase: If the Emperours subiectes had knowen out of Gods word their duetie to their prince, they would not haue suffered the bishop of Rome to perswade them to forsake tgeir so ueraigne lord the Emperour agaynst their oth of fidelitie, and to rebell agaynst hym, onely for that he cast images (vnto the whiche idolatrie was committed) out of the Churches, whiche the Bishop of Rome bare them in hande to be heresie. If they had knowen of Gods worde

I i

but

Si cognouissent.

Gregorius.  
us. 2. & 3.  
Anno do.  
726. & c.

In the seconde  
commaundement.

Henricus, 4  
Gregori-  
us, 7.  
Anno do-  
mini, 1076.  
Paschalis 2.  
An, 1099.

but as muche as the ten commaundementes, they shoulde haue founde that the Bysshop of Rome was not only a traytour to the Emperour his liege Lorde, but to God also, & an horrible blasphemour of his maiestie, in calling his holy worde and commaundement heresie: and that whiche the byshop of Rome toke for a iust cause to rebell against his lawfull prince, they might haue knowen to be a doubling and tripling of his most haynous wickednesse, heaped with horrible impietie and blasphemie. But lest the poore people shoulde knowe to muche, he woulde not let them haue as muche of Gods worde, as the ten commaundementes whollye and perfectly, withdrauyng from them the seconde commaundement, that be wrayeth his impietie, by a subtyll sacrilege. Had the Emperours subiectes lyke wyse knowen, and ben of any vnderstandyng in Gods worde, would they at other tymes haue rebelled agaynst their soueraigne Lorde, & by their rebellion haue holpen to dispose him, only for that the Bysshop of Rome dyd beare them in hande, that it was symonie & heresie to, for the Emperour to geue any ecclesiastical dignities, or promotions to his learned Chaplaines, or other of his learned cleargie, which all Christian Emperours before hym had done without controlement: would they, I say, for that the Bysshop of Rome bare them so in hande, haue rebelled by the space of more then fourtie yeres together agaynst hym, with so much shedding of Christian blood, and murder

murther of so many thousandes of Christians, a finally haue deposed their soueraigne Lorde, had they knowen, and had in Gods worde anye vnderstanding at all. Specially had they knowen that they dyd all this to plucke from their soueraigne Lorde, and his successours for euer their auncient right of the Emppre, to geue it vnto the Romishe Cleargie, & to the Bishop of Rome, that he myght for the confirmation of one Archbishop, & for a Romishe ragge, whiche he calleth a Paul, scarce worth twelue pence, receaue many thousande crownes of golde, and of other Bishops lyke wyse great summes of money for their bulles, whiche is symonie in deede: would, I say, Christian men & subiectes by rebellion haue spent so muche Christian blood, and haue deposed their naturall, moste noble, and most valiaunt prince, to byrning the matter finally to this passe, had they knowen what they dyd, or had any vnderstandyng in gods word at al: And as these ambitious vsurpers the bishops of Rome haue ouerflowed all Italie & Germanie with streames of Christian blood, shed by the rebellions of ignoraunt subiects against their naturall Lordes the Emperours, whom they haue styrrred therebnto by such false pretences: so is there no countrey in Christendome, which by their like meanes and false pretences, hath not ben ouersprinkled with the blood of subiectes by rebellion against their naturall soueraignes, styrrred by by the same Bishops of Rome.

Kyng Iohn.

Innocen-  
tius. 3.Philip  
Frenche  
kyng.  
Lewes Col-  
phin of  
Fraunce.

And to vse one example of our owne countrey:  
 The Bishop of Rome did pike a quarel to kyng  
 Iohn of Englande, about the election of Ste-  
 uen Langton to the byshoprike of Canterbu-  
 rie, wherein the king had auncient right, being  
 bled by his progenitours, all Christian kynges  
 of Englande before him, the Byshops of Rome  
 hauing no right, but had begun then to blurpe  
 vpon the kynges of Englande, & all other Chri-  
 stian kynges, as they had before done agaynst  
 their soueraigne Lordes the Emperours: pro-  
 ceeding euen by the same wayes and meanes, &  
 lyke wyse cursing kyng Iohn, and discharging  
 his subiectes of their oth of fidelitie vnto their  
 soueraigne Lorde. Nowe had Englishemen at  
 that tyme knowen their ducie to their prince  
 set forth in Gods worde, woulde a great many  
 of the nobles, and other Englishemen, natural  
 subiectes, for this forraigne & vnnaturall blur-  
 per his baine curse of the kyng, & for his fained  
 discharging of them of their othe of fidelitie to  
 their naturall Lorde, vppon so slender or no  
 grounde at all, haue rebelled against their sou-  
 raigne Lorde the kyng: woulde Englishe sub-  
 iects haue taken part against the kyng of Eng-  
 lande, & against Englishmen, with the frenche  
 kyng and frenchmen, being incensed agaynst  
 this Realme by the Byshop of Rome: woulde  
 they haue sent for, and receaued the Dolphin  
 of Fraunce with a great armie of frenchmen  
 into the Realme of England: would they haue  
 swoyne fidelitie to the Dolphin of Fraunce,  
 breaking

breaking their othe of fidelitie to their naturall  
 lorde the kyng of Englande, and haue stand br-  
 der the Dolphins banner displayed agaynst the  
 kyng of Englande : woulde they haue expelled  
 their soueraigne lorde the kyng of Englande  
 out of London the cheefe citie of England, and  
 out of the greatest part of Englande, vpon the  
 Southside of Trent, euen vnto Lincolne, and  
 out of Lincolne it selfe also, and haue deliuered  
 the possession thereof vnto the Dolphin of  
 fraunce, whereof he kept the possession a great  
 whyle : woulde they being Englishemen haue  
 procured so great sheddyng of Englishe blood,  
 and other infinite mischeefes and miseries br-  
 to Englande their naturall countrey, as dyd  
 folowe those cruell warres and traiterous re-  
 bellion, & fruites of the byshop of Romes bles-  
 singes : woulde they haue driuen their naturall  
 Soueraigne Lorde the kyng of Englande to  
 such extremitie, that he was inforced to sub-  
 mit himselfe vnto that forraigne false vsurper  
 the bishop of Rome, who compelled hym to sur-  
 render by the crowne of Englande into the  
 handes of his legate, who in token of possession  
 kept it in his handes diuers dayes, & then deli-  
 uered it agayne to king John vpon that condi-  
 tion, that the kyng & his successours kynges of  
 Englande shoulde holde the crowne and kyng-  
 dome of Englande of the byshop of Rome and  
 his successours, as the vassalles of the sayde by-  
 shops of Rome for euer : in token whereof the  
 kynges of Englande shoulde also pay an yercly

Pandol-  
 plus.

See the  
actes of  
parliament  
in king Ed-  
warde the  
thirde his  
dayes.

Malach. 2.

tribute to the sayde byshop of Rome as his bas-  
sals and liege men: woulde Englishemen haue  
brought their Soueraigne lorde, and naturall  
countrey into this thraldome & subiection to  
a false forraigne vsurper, had they knowen and  
had any vnderstandyng in Gods worde at all.  
Out of the which most lamentable case, & most  
miserable tyranny, raueny, and spoyle of the  
most greedie Romishe wolues ensuing hereby-  
pon, the kinges and Realme of England could  
not rid them selues by the space of many yeres  
after: the Byshop of Rome by his ministers  
continually not only spoyling the Realme and  
kynge of Englande of infinite treasure, but  
also with the same money hyring and mayn-  
teynning forraigne enemies against the Realme  
and kinges of Englande, to kepe them in such  
his subiection, that they shoulde not refuse to  
pay what so euer those vnsaciabable wolues byd  
greedely gape for, and suffer what so euer those  
most cruell tyrantes woulde lay bypon them.  
woulde Englishmen haue suffered this? woulde  
they by rebellion haue caused this trouble you,  
and al for the bishop of Romes causelesse curse,  
had they in those dayes knowen, & vnderstan-  
ded, that God doth curse the blessings, & blesse  
the cursinges of such wicked vsurping byshops  
and tyrantes? as it appeared afterwarde in  
kyng Henry the eyght his dayes, and kyng Ed-  
warde the sixt, & in our gratiois Soueraignes  
dayes that now is, where neyther the Popes  
curses, nor Gods manyfolde blessings are  
wanting.



wanting. But in kyng Johns tyme the byshop of Rome vnderstandyng the brute blindnesse, ignoraunce of Gods worde, and superstition of Englishmen, and howe much they were enclined to worship the babylonickall beast of Rome, and to feare al his threathnynges, and causelesse curses, he abused them thus, and by their rebellion brought this noble Realme, and kynges of Englande vnder his most cruell tyrannie, and to be a spoyle of his most vyle and vnfaciable couetousnes and raueny, for a long, and a great deale to long a tyme. And to ioyne vnto the reportes of histories, matters of later memorie, coulde the bishop of Rome haue raysed the late rebellions in the North and west countreys in the tymes of kyng Henry and kyng Edward our gracious Soueraignes father & brother, but by abusing of the ignoraunt people? Or is it not most euident that the Byshop of Rome hath of late attempted by his Irish Patriarkes and byshops sent from Rome with his bulles (whereof some were depzeheaded) to breake downe the barres and hedges of the publique peace in Irelande, only vpon confidence easly to abuse the ignoraunce of the wylde Irishemen? Or who seeth not that vppon lyke confidence yet more lately he hath lykewyse procured the breache of the publique peace, in Englande (with the long and blessed continuauce whereof he is sore greened) by the ministry of his disguised chaplaines, creeping in lay mens apparell into the houses, and whisperyng in

the eares of certayne Northern borderers, beyng men most ignoraunt of their duetie to **GOD** and their prince of all people of the Realme, whom therefore as moſte meete and redie to erecute his intended purpose, he hath by the ſayde ignoraunt maſſe prieſtes, as blinde guides leading the blynde, brought thoſe ſeely blynde ſubicctes into the deepe dytche of horrible rebellion, damnable to them ſelues, and very dangerous to the ſtate of the Realme, hadde not **God** of his mercie myraculouſly calmed that raging tempeſt, not onely without anye ſhipwracke of the common wealth, but almoſt without anye ſheddyng of Chriſtian and Engliſhe blood at all. And it is yet muche more to be lamented, that not onely common people, by ſome other youthfull or unſkilfull Princes alſo, ſuffer them ſelues to be abuſed by the byſhop of Rome his Cardinales and byſhops, to the oppreſſing of Chriſtian men their faithfull ſubicctes, eyther them ſelues, or els by procuring the force and ſtrength of Chriſtian men, to be conueyed out of one countrey, to oppreſſe true Chriſtians in an other countrey, and by theſe meanes open an entrie vnto Moores and Infidels, into the poſſeſſion of Chriſtian Realmes and countreys: other Chriſtian princes in the meane tyme, by the Byſhop of Romes procuring alſo, beyng ſo occupied in ciuill warres, or ſo troubled with rebellions, that they haue neither leaſure nor habilitie to conferre their common forces to the defence of their

their selowe christians agaynst such inuasions  
 of the common enemies of Christendome, the  
 infidels and miscreantes. woulde to God we  
 myght only reade and heare out of histories of  
 the olde, and not also see and feele these newe  
 & present oppressions of Christians, rebellions  
 of subiects, effusion of Christian blood, destruc-  
 tion of christian men, decay and ruine of Chri-  
 stendome, increase of paganitie, most lamenta-  
 ble and pitifull to beholde, beyng procured in  
 these our dayes, as well as in tymes past, by the  
 bishop of Rome and his ministers, abusing the  
 ignoraunce of Gods worde, yet remaynyng in  
 some Christian princes and people. By whiche  
 sowre and bitter frutes of ignoraunce, all men  
 ought to be moued to geue eare and credite to  
 Gods worde, shewyng, as mooste truelye, so  
 mooste playnelye, howe great a mischeefe igno-  
 raunce is, and agayne howe great and howe  
 good a gyft of God knowledge in Gods worde  
 is. And to begin with the romish cleargie, who  
 though they do bragge nowe, as dyd sometime  
 the Jewyshe cleargie, that they can not lacke  
 knowledge: yet doth God by his holye prophe-  
 tes both charge them with ignoraunce, and  
 threaten them also, for that they haue repelled  
 the knowledge of Gods worde and lawe from  
 them selues, & from his people, that he wyl re-  
 pel them, that they shalbe no more his priestes.  
 God lyke wyse chargeth princes as well as prie-  
 stes, that they shoulde endeuour them selues to  
 get vnderstandyng & knowledge in his worde,

It

threatning

Ier. 18. c. 18.

Eze. 7. g. 26

Osee. 4. b. 6.

Psal. 2.

Prouerb. 19. thzeatnyng his heaule wꝛath and destruction  
 vnto them, yf they sayle thereof. And the wyle  
 man sayeth to all men vniuersally, Princes,  
 Priestes, and people: nāhere is no knowledge,  
 there is no good, nor health to the soule: and  
 that all men be hayne in whom is not ꝑ know-  
 ledge of God and his holy worde: That they  
 who walke in darknesse, wot not whither they  
 go: and that the people that wyl not learne,  
 shall fall into great mischeefes, as dyd the peo-  
 ple of Israel, who for theyꝝ ignoꝛaunce in  
 Gods worde, were first ledde into captiuitie,  
 and when by ignoꝛaunce afterwarde, they  
 woulde not knowe the tyme of theyꝝ visitati-  
 on, but crucified Christ our sauour, persecuted  
 his holye apostles, and were so ignoꝛaunt and  
 blynde, that when they dyd most wickedly and  
 cruelly, they thought they dyd God good and  
 acceptable seruice (as do many by ignoꝛaunce  
 thynke euen at this day:) finally, through theyꝝ  
 ignoꝛaunce & blindnes, their countrey, townes,  
 cities, Hierusalem it selfe, and the holye temple  
 of God, were all moſte horribly destroyed, the  
 moſte cheefest part of theyꝝ people slayne, and  
 the rest ledde into moſte miserable captiuitie.  
 For he that made them, had no pitie vꝑo them,  
 neither would spare them, and all for theyꝝ ig-  
 noꝛaunce. And the holye scriptures do teache  
 that ꝑ people that wyl not see with theyꝝ eyes,  
 nor heare with theyꝝ eares, to learne, and to  
 vnderstand with their heartes, can not be con-  
 uerted, and sauēd. And the wicked them selues,  
 beynꝝ

Sapience. 13.

Prouerb. 17.

Ephes. 4.

Iohn 12.

Esa. 5. c. 13.

Luk. 19 g.

44. &amp; 23. c.

37.

Actes, mul-  
tis locis.

Iohn. 16. a. 2.

Esa. 27.

Osee. 4.

Baruch. 3.

Esa. 6. c. 9.

Matth. 13. b.

14. 15.

Ioh. 12. f. 40

Sapience. 5.

being damned in hell, shall confesse ignorance in Gods worde to haue brought them thereunto, saying, we haue erred from the way of the trueth, and the lyght of ryghteousnesse hath not shined vnto vs, and the sunne of vnderstanding hath not rysen vnto vs: we haue weered our selues in the way of wychednesse and perdition, and haue walked cumberous and crooked wayes: but the way of the Lorde haue we not knowen. And as wel our sauour him selfe, as his apostle saint Paul do teache, that the ignorance of Gods worde cometh of the deuill, is the cause of all errour, & misiudgyng (as saileth out with ignorant subiectes, who can rather espie a litle mote in the eye of the prince, or a counsellor, then a great beame in their owne) & vniuersally it is the cause of al euil, & finally of eterna'l damnation: Gods iudgement being seuerer towarde those, who when the light of Christes Gospell is come into the world, do delyght more in darknes of ignorance, then in the lyght of knowledge in Gods worde. For al are commaunded to reade, or heare, to search and studie the holy scriptures: and are promysed vnderstanding to be geuen them from God, yf they so do: all are charged not to beleue eyther anye dead man, nor yf an angel shoulde speake from heauen, muche lesse yf the pope do speake from Rome agaynst or contrary to the worde of GOD, from the whiche we may not decline neither to the ryght hande nor to the left. In Gods worde princes must learne howe

Mat. 13. c. 19.  
2. Cor. 4. 8.  
3. 4.

Matth. 7.

John. 3.

Matth. 11. b.  
15. & 13. a. 9. f  
43.  
Luk. 8. a. 8.  
John. 5. f. 39.  
Psalm. 1.  
Mat. 7. b. 7.  
Luk. 11. b. 9.  
Luke. 16. g.  
30. 21.  
Gal. 1. b. 8.  
Deut. 5. d. 32.

Deut. 17. c.  
14. 15. &c.  
Rom. 13.  
1. Pet. 2.  
Psalm. 118.

Psalm. 118.  
&c. 118.  
Ephes. 5. c. 14  
1. Thes. 5. a.  
4. 5.

Iohn. 12. c. 35.  
36.

Iacob. 1. c. 17.  
1. Tim. 6. d.  
16.  
Iohn 3.

to obey GOD, and to gouerne men: in Gods worde subiectes must learne obedience both to GOD and their princes. Old men and young, riche and pooze, al men and women, all estates, sexes and ages, are taught their seuerall dueties in the worde of God. For the worde of God is bryght, geuyng lyght vnto all mens eyes: the shynyng lampe directyng all mens pathes, and steppes. Let vs therefore awake from the sleepe and darknesse of ignorance, and open our eyes that we may see the lyght, let vs ryse from the workes of darknes, that we may escape eternal darknesse, the due rewarde thereof: and let vs walke in the lyght of Gods worde whyles we haue light, as becommeth the chyldren of light, so directing the steps of our lyues in that way which leadeth to light & life euerlasting, that we may finally obtaine and enioy the same: whiche God the father of lyghtes, who dwelleth in light incomprehen- sible, and inaccessible, graunt vnto vs through the lyght of the worlde our sauour Jesus Christ, vnto whom with the holy ghost, one most glorious god, be all honour, prayse, and thankesgeuyng for euer and euer, Amen.

Thus haue you hearde the sixt part of this Homilie, nowe good people let vs pray.  
The prayer: as before.



¶ A thankes geuing for the suppression of the last rebellion.



Heauenly and most merciful father, the defédour of those that put theyr trust in thee, the sure fortresse of all them that flee to thee for succour: who of thy most iust iudgements for our disobedience & rebellion agaynst thy holy worde, and for our sinfull & wycked lyuing nothing annswering to our holy profession, wherby we haue geuen an occasion that thy holyc name hath ben blasphemed amongst the ignoraunt, hast of late both sore abashed the whole Realme and people of Englande with the terrour and daunger of rebellion, thereby to awake vs out of our dead sleepe of carelesse securitie: and hast yet by the miseries folowyng the same rebellion more sharply punished part of our countrey men, and Christian brethren, who haue more neerely felt the same: and most dreadfully hast scourged some of the seditious persons with terrible executions, iustly inflicted for theyr disobedience to thee, and to thy seruauant theyr Soueraigne, to the example of vs all, and to the warnyng, correction, and amendement of thy seruauentes, of thyne accustomed goodnesse, turnyng alwayes the wyckednesse of euyll men to the profite of them that feare thee: who in thy iudgements remembryng thy mercye, hast by thy assistaunce geuen the victorie to thy seruauant our Queene, her

## Athankes geuy ng.

true nobilitie, and saythfull subiectes, with so litle, or rather no effusion of Christian blood, as also myght iustlye haue ensued, to the exceeding comfort of all sorowfull Christian heartes, and that of thy fatherly pitie, and mercyfull goodnesse only, and euen for thyne owne names sake, without any our desert at al. VVherefore we render vnto thee most humble and heartie thankes for these thy great mercies shewed vnto vs, who had deserued sharper punishmēt, most humbly beseeching thee to graunt vnto all vs that confesse thy holy name, and professe the true & perfect religion of thy holyc Gospell, thy heauenly grace to shewe our selues in our liuing accordyng to our profession: that we truely knowyng thee in thy blessed word, may obediently walke in thy holy commaundementes, and that we being warned by this thy fatherly correction, do prouoke thy iust wrath agaynst vs no more: but may enioy the continuaunce of thy great mercyes towarde vs, thy right hande, as in this, so in all other inuasions, rebellions, & daungers, continually sauing and defendyng our Church, our Realme, our Queene and people of Englande, that all our posterities ensuyng, confessing thy holy name, professing thy holy Gospell, and leading an holyc life, may perpetually praise and magnifie thee, with thy only sonne Iesus Christ our sauiour, and the holy ghost, to whom be all laude, praise, glory, and Empire for euer and euer.

AMEN.